The Canadian Jewish news

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Press Council censures periodical

By STEPHANIE BRUSSELL

MONTREAL — A slur cast upon Quebec's Jewish community by an article in the Montreal weekly **Nouvelles Illustrees** was swiftly dealt with by Quebec's Minister of Financial Institutions William Tetley and the Quebec Press Council.

In a decision released to the media by the Council recently, **Nouvelles Illustrees** was publicly censured for "having allowed a discriminatory title and subtitle to be used" in its Aug. 31, 1974 issue.

"The invasion of the pharmaceutical retail trade by the Jewish drug merchants will be prevented: Jean Coutu is seeing to it," the article's headline, was deemed by the Council to be "inappropriate because it emphasized ethnic considerations that did not constitute the essence of Jean Coutu's observations but were rather, merely an accessory part thereof and therefore tended to mislead the reader."

Coutu, along with his principal associate Louis Michaud, is the head of Pharmacies D'Excomptes which includes several Montreal retail drug stores. He was the subject of an interview signed by journalist Charles Meunier, regarding the present controversy over pharmaceutical retailing policies in Quebec.

"To be Jewish and to want to own and control everything" was the sub-headline used for the article, and it was disputed by Tetley because it left a "very unfavorable impression in no way justified by the facts."

The council, alerted to the article by Tetley shortly after its publication, stated that the sub-headline was "utterly unacceptable in the context of the article and in connection with this situation, totally unrelated, as it is to religious or ethnic considerations, (and) implies discriminatory reference to the ethnic group in question."

"The situation" referred to is the controversy over whether pharmacies should remain "corner drugstores" or be permitted to evolve into the department store type of pharmacy chain. Montreal's Pharmaprix drugstores, one of Coutu's competitors, is part of what other Quebec journals have described as the "Steinberg-Koffler empire."

Articles in other publications, a source in the field revealed, were "anti-empire rather than against any specific ethnic group."

This relationship was not mentioned in the Coutu interview which contained only the following paragraphs regarding the Jewish people.

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AREN'T THEY CUDDLY?

It was another banner day as ORT held its annual Festival of Crafts Sunday at the Four Seasons Sheraton Hotel. Fifteen-month-old Martha Gibson tries out some of the stuffed toys displayed by Sylvia Weagle of Bridgewater, N.S. Looking on is Martha's mother, Julie. (Groskind)

CJC, Welfare Fund merger left up in air by 63% vote in favor

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO — Whether the Toronto merger between the United Jewish Welfare Fund and Canadian Jewish Congress, Central Region, takes place in 1975 remains unsettled this week after the 63% vote in favor of union at the CJC Regional Council meeting at Adath Israel Synagogue here.

After the 108 to 64 secret-ballot vote was announced Sunday, Region Chairman Milton Harris told **The Canadian Jewish News** "it was a clear and substantial majority and it's our intention to go ahead with merger."

However, others took issue with Harris saying the vote did not indicate "a clear and substantial" majority. The voting results will be discussed today at an officers' meeting.

"There's no question we have a mandate . . . but we will go slowly to carry as much of the opposition as possible," said Harris, whose proposals are the basis for the proposed union. Target date for the completion of a merger has been announced as Dec. 1 of this year.

J. B. Salsberg, a leader of those opposed to merger, said the whole question of merger will have to be reconsidered because there was no absolute majority. "To me, it was not a clear majority, as Harris had called for . . . In Congress from time immemorial, any major decision depended on consensus . . . and there was no consensus on this."

David Satok, national vice-president of Congress and a former Central Region chairman, pointed out that merger requires two-thirds majority because it falls under the Corporation Act of Ontario. He also told **The CJN** he thought the national executive of the CJC "would not go along with it." They are meeting in Montreal Sunday.

What is required now is a rethinking of the proposals and a restructuring of Congress, he declared.

Prior to the vote last Sunday, both sides campaigned among the voters. On each seat in the meeting room were placed copies of an editorial in the **Jewish Standard** headlined "Merger proposal a danger to Jewish unity."

Harris said he was disappointed by the size of the turnout. (Four hundred and seventy-nine were eligible to vote) "If more people would have come out, we would have had more votes for... The people for merger were too complacent," he said.

National Congress President Sydney M. Harris, who chaired most of the meeting, said he was "a little surprised there was not a big majority." He reiterated Satok's remarks that there will have to be a substantial majority to approve merger at the CJC national meeting. He refused to say what he meant by "substantial."

Phil Granovsky, past president of the Welfare Fund who helped lead the merger campaign, said he was surprised that so many voted for merger after looking at the turnout.

"It seemed to be a matter of overconfidence... In controversial issues, the opposition usually turns out. The opponents did lots of work.

"We at the Welfare Fund did our work... What disturbed me was there were hardly any young people here."

The three-hour debate on merger while the voting was going on, was often stormy. It started off with procedural battles. Those in opposition tried to get the balloting delayed until after the discussion ended, but failed, losing 44 to 35.

Jack Geller said many people had been driven out of Congress by "the drivel" of those in opposition to merger "who have continually disrupted meetings."

Edwin Pivnick said those in opposition had not made their case that the community will suffer as a result of merger.

Satok told the meeting there is room in the community for two umbrella organizations. He said he views the Welfare Fund's implementation of Bylaw 100 as an improvement of the UJWF "by democractizing its existing institution." Noting that many of the same people are in the leadership of both bodies, he said "they would not want to hurt the community."

Saul Koschitzky, CJC Central Region treasurer, said merger would centralize power in the hands of a small group of people, and the small givers wouldn't have a voice.

Lewis Moses remarked "those in opposition I don't see in other communal bodies and I'm active in most of them."

Salsberg, in his address, said certain segments of religious groups would not accept the authority of a new body.

Rabbi W. Gunther Plaut of Holy Blossom said "this community is at war for the survival of the Jewish people and when the community is at war, it's time to stand together."

He said he was disturbed by the distrust he viewed at the meeting.

In his call for merger, Milton Harris said "if we don't do something now regarding merger, the two organizations will tear the community apart."

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ZOC's convention reveals changes in relationships

By MARCIA KRETZMER
CJN Special Correspondent

JERUSALEM — "We are here to see and be seen," Zionist Organization of Canada, Deputy President, Max Goody declared at the outset of the 41st ZOC convention, held in Jerusalem last week.

But during convention sessions in which the 365 delegates thrashed out problems of the evolving relationship between Israel and the Diaspora, it became apparent that the activities of Canadian Jewry are not always sufficiently visible to Israelis, and that what Israelis and Canadians do see of each other is not altogether to the liking of either party.

Canadian immigrants to Israel presented an unvarnished picture of Aliyah, and urged the Canadian Zionist Federation and the ZOC shoulder their responsibilities to Canadian settlers in Israel.

Gabriel Glazer, former Montreal lawyer, now settled in Israel, said the Association of Americans and Canadians in Israel, of which he is past president, should be supported and fostered by the CZF and ZOC in their representations to government. In this way, he believed, the level of services to the new immigrant would rise, and immigrants would gain more leverage for their demands.

Later, resolutions were passed by the convention urging closer co-operation between the Canadian Zionist bodies, the World Zionist Organization and the AACI in order to stumulate aliyah, to prepare potential immigrants for settling in Israel, and to cut through difficulties faced by the new immigrant in housing, employment and absorption.

Berko Devor, a Canadian settled in Haifa, claimed Canadian Jewry's efforts on behalf of Israel were insufficiently visible during the Yom Kippur War and were misdirected. In an impassioned exchange with CZF President Philip Givens, who had earlier set out the challenges of putting forward Israel's case to non-Jewish organizations and government, Devor charged: "Canadian Jewry has missed the boat."

The convention left no doubt that the relationship between Israel and the Diaspora is undergoing a process of re-definition. In the session on Israel's image in the Diaspora, called by Max Goody, the outstanding session of the convention, Amnon Hadary, from the organization and information department of the WZO, declared he was ashamed of the period when Israel was unfailingly indulged by Diaspora Jewry.

"We were the super-Jews. Everything we did was greeted with wonder." Amid laughter, he added: "We are balding. We are no longer the Palmachniks of 1948. Some of us may even have halitosis."

Concluded Hadary: "we want to be accepted for what we are. We need responsible partnership from the Diaspora, not a pat on the head and an open cheque book."

In another session, Julius Hayman, editor of the **Jewish Standard**, speaking with a frankness which startled some delegates, referred to factors causing tension between Israel and the Diaspora. "The impact of Israel's wars, taxation, inflation, and absorption of immigrants, are almost entirely borne by Israel, despite our professions that we are all one people. The honeymoon has ended, and Israel now has the right to ask for greater involvement from us," he stated.

As a corollary he urged the Diaspora be given credit for its own community achievements and involvement on behalf of Israel." We often have the impression that all Israel wants from us is the Canadian buck," he added.

Rabbi David Monson

Brother succeeds brother

By Special Correspondent

JERUSALEM — It's all in the family — at least as far as the presidency of the Zionist Organization of Canada is concerned.

At the 41st annual ZOC convention here, Rabbi David Monson of Beth Sholom Synagogue succeeded his brother Daniel, of St. Catharines, as president of the Zionist Organization of Canada. Other officers elected were as follows: Deputy Presidents: Gerald Charness of Montreal and Max Goody of Toronto; Honorary Deputy President: Samuel Druker of Montreal; National Vice Presidents: Dr. Eli Adler of Edmonton, Prof. Norman May of Toronto, Ben Prossin of Halifax, Col. Joel Wolfe of Montreal, Bruce Zien of Vancouver, and Norman Rosenblum of Young Judaea, Halifax. Chairman of the Board: Daniel Monson of St. Catharines; National Treasurer: Dr. Harry Slater of

Cont'd on Page 14

Land developer Herbert Green named to head Bonds campaign

TORONTO — Herbert Green, longtime communal worker on behalf of Israeli and local causes, has been named general chairman of the 1975 Toronto State of Israel Bond campaign," it was announced by Allan Bronfman, president of Canada State of Israel Bonds and Jack Israeli, general chairman of the 1974 Toronto campaign.

In announcing the appointment they declared, "Israel and the Toronto Jewish community are fortunate that Herb Green has accepted this major fund-raising responsibility.

"Under his leadership we are confident that the Toronto community will continue to be right in the forefront of cities providing vital and maximum support for Israel's economy."

George Cohon, national campaign chairman, noted that Herb Green, "is deeply devoted to the cause of Israel and brings to his new responsibility a wealth of firsthand knowledge and information about Israel's economic problems."

Intensively involved in the Israel Bond program, Green was chosen as the 1974 Israel Bond Man of the Year by Beth Emeth Bais Yehuda Congregation and the dinner honoring him raised more than $800,000. He has been active in the construction division of the Bond program and chaired cash collection functions last November.

The new chairman has served as the construction division co-chairman of the United Jewish Appeal of Metropolitan Toronto and is a member of the board of directors of the United Jewish Welfare Fund. He has been active in the Bialik Day School since its inception.

President of D.M. Consultants Limited, a real estate and development corporation, Green has been in the land development field for many years. He is a graduate engineer, having received his degree from the University of Toronto.

He recently lead a Canada-Israel Chamber of Commerce mission to meet with ministry of housing representatives in order to develop a program to help Israel deal with its pressing housing needs.

In accepting the appointment, Green stated "1975 marks the 25th anniversary of the Israel Bond program. Its importance to the state and people in Israel has never been greater. Today Israel is beset by economic problems of the gravest and greatest magnitude.

"The maintenance of economic strength," he added, "is a most vital weapon for Israel's survival in the face of unprecedented trade deficit, a dangerously low reserve of foreign exchange, extraordinary inflation and a partial answer to the economic warfare launched by Israel's enemies."

Green stated that a huge outpouring of loan dollars during the coming year was "absolutely necessary if we were to meet our responsibilities to the Jewish state, to the thousands of persecuted refugees fleeing there, and to the struggle for Jewish survival. Every family and every Jewish business will be called upon."

The new chairman and his wife Joyce, who has been active in the women's division of Israel Bonds, have four children — Marvin, 18; Cheryl, 17; David, 16; and Lisa, 13.

Dulzin appeals for greater donations

By SHELDON KIRSHNER
CJN Staff Reporter

TORONTO — Jews in Canada and throughout the Diaspora must increase the scope of their gift-giving in order to help Israel meet the enormous expenditures she will have to bear in the next few years.

This was the message Leon Dulzin, treasurer of the Jewish Agency, delivered to a group of some 50 United Jewish Appeal and United Israel Appeal campaign leaders at a luncheon meeting Monday afternoon at the Inn on the Park Hotel here.

"No matter how well you have done, I believe you can do much better," said Dulzin in appealing for greater donations. "We need cash urgently."

In his half hour address, Dulzin, a longtime Jewish Agency official, conceded that the economic situation in Israel "is bad, but we can overcome it," he added that the next two or three years may be crucial as to whether Israel can solve its pressing fiscal problems.

He admitted that the recent spate of scandals have perhaps shaken confidence in Israeli economic institutions, but hoped these scandals "will be a lesson to us."

Dulzin said defence spending constitutes the largest burden borne by the economy. This year's defence budget, he disclosed, will be $4 billion, or 25% of the GNP. In comparison, the budget on the eve of the Six Day War was only $330 million.

He said the Jewish Agency, whose annual budget derives from UJA-UIA collection funds, has had to cut its program substantially this year because of a fall in donations. But he quickly added that this was the case because the Jewish Agency failed to explain its requirements to the Diaspora.

Dulzin explained that working class Israelis will suffer because of the $120 million decrease in vital services. "The poor might become social dynamite," he warned, "and it's a miracle they haven't revolted until now."

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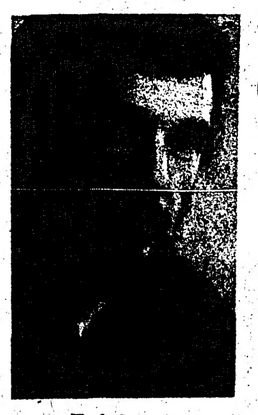
McKeough to address Chamber luncheon

TORONTO — Ontario Minister of Economics and Intergovernmental Affairs Darcy McKeough will be guest speaker at the first major event in 1975 of the Canada-Israel Chamber of Commerce and Industry. McKeough along with Theodor Meron, Israel ambassador to Canada, will address the Chamber at a luncheon Thursday, March 13 at the Royal York Hotel.

McKeough will speak on the present economic situation especially with reference to trade with Israel. Ray D. Wolfe, president of the Chamber, will chair the luncheon.

Among the head table guests will be Fred Pillgrem, Ontario deputy minister of Industry and Tourism; Joseph Jeffery, chairman of the board, London Life Insurance Co. and E. Jacques Courtois, vice-president of the Bank of Nova Scotia. Both Jeffery and Courtois are directors of the Chamber.

Also attending the luncheon will be Joseph Vardi, director for North America of the Israel Investment Authority. Those interested in attending the affair may call 259-6633, extension 318 or 255-4110.



Herb Green

Arabs placing emphasis on arms

TEL AVIV [JTA] — The Arab countries have ordered $18 billion worth of arms since the Yom Kippur War — most of it already delivered — and their rearmament is continuing at a pace that suggests a deliberate decision at the Arab summit conference in Rabat last October to emphasize the military option in the Middle East conflict, Israel sources said.

The sources saw evidence of a co-ordinated effort by the Arab states in building their war machine. There is no indiscriminate buying but each country carefully selects the weapons it wants, knows where to find them and the weapons purchased by one Arab state are frequently transfered by prearrangement through another.

While the Soviet Union continues to be the main supplier of Arab arms, certain Arab states have received sophisticated electronic devices.

Resurgence of hate in West Germany?

BONN (JTA) — Heinz Galinski, leader of the Jewish community in West Berlin, warned that 30 years after the fall of the Nazi regime, economic recession in West Germany and increasing dissatisfaction with the government have established the pre-conditions for radicalism which could make victims of Jews. He charged that West German universities were breeding grounds for radicals, who, he claimed, exploited the apathy of the mass of students.

It is a sad fact that 30 years after Auschwitz, Jewish property in West Germany had to be protected by the police, he said.

Galinski did not identify the "radicals". He spoke here on the 30th anniversary of the liberation of Auschwitz, the most infamous of Nazi death camps where four million persons perished and only 6,000, Galinski among them, survived.

World News

Sour Indo-Israeli relations are a product of the past but also are function of future

MIDEAST ANALYSIS

By SHELDON KIRSHNER

Israel and India maintain official ties, but relations between them have been virtually non-existent. Although Prime Minister Indira Gandhi has condemned Israel as "an aggressor nation" and has demanded a full withdrawal from occupied Arab lands, it was not until quite recently that their strange relationship received a measure of exposure in the press.

In keeping with their blatant pro-Arab stance, India barred Israel from the international table-tennis tournament in Calcutta and granted full diplomatic status to the Palestine Liberation Organization. Significantly, it was the first time that such accreditation was extended to the PLO by a non-Arab government. Previously, the Palestinian representative in New Delhi, Fathi Abdulhamid, operated under the auspices of the Arab League. Now Abdulhamid will have direct access to the Indian government, with all diplomatic privileges and immunities.

By sharp contrast the Israelis, who opened a four-member consular office in Bombay some 22 years ago, are barred from establishing a mission in the capital and are in official isolation in Bombay, the business centre. Israel exports about $1.5 million in pesticides and fertilizer to India each year. India's exports, valued at about the same amount, include tea, textiles and spices. The New Delhi government, however, has forbidden further trade with Israel through the use of export licences. In spite of this trading connection, India has no diplomats or trade officials in Israel.

Although India recognized Israel 25 years ago, New Delhi has repeatedly rejected Israeli overtures to take the customary step of exchanging diplomatic envoys and establishing normal political ties. This unwillingness to deal with the Jewish state, a function of her contemporary interests, has been a durable aspect of Indian diplomacy under Prime Ministers Nehru, Shastri and Gandhi.

Historically, the Indians feel they have good reasons to embrace the Arab cause. In pre-independent times, the supreme goal of the Indian National Congress, a broad-based Hindu-dominated political party, was a sovereign, secular Indian state based on the territorial integrity of the subcontinent. Winning over the Muslim masses to the goal of independence thus became a major objective of Congress. And in Palestine, as on the subcontinent, the route to achieving this end was via partition — a catch word that had become as much an anathema to the Hindus and Arabs as it had become the path of political salvation for the Indian Muslims and the Jews.

In viewing the Middle East conflict, Congress argued that the Jews, whom Gandhi once described as the untouchables of Christianity, formed a religious minority in an essentially Arab community and should therefore search for a solution to their problems within the framework of an Arab pluralistic state. According to political scientist Murray Gordon, this was the same reasoning they applied to the problems of the Muslim minority on the subcontinent which, they held, should be resolved within a pluralistic Hindu nation.

The Hindus who were against a Jewish state in Palestine never considered Zionism a true national liberation movement, and in their insensitive eyes the Zionist case was flawed because of the existence in Palestine of a majority Arab community who regarded Palestine as their rightful home. Nehru, in commenting on the Balfour Declaration, observed: "But there is one little drawback, one not unimportant fact seems to have been overlooked. Palestine was not a wilderness, or an empty, uninhabited place. It was already somebody else's home."

Today, India's aloof and hostile policy toward Israel is in large measure a continuation and formalization of pre-independence Congress attitudes. But the objective conditions that reinforce this policy are a sizable Muslim minority in India, the commercial importance of Middle Eastern markets — and oil — and India's perennial dispute with Pakistan over control of Jammu and Kashmir.

Until the Sinai campaign, Indo-Israeli relations were at an even keel. A limited two-way trade developed, and 25,000 Indian Jews were allowed to immigrate to Israel. Concomitantly, however, Nehru, for ideological reasons, became increasingly drawn to Abdul Nasser of Egypt. And Jerusalem's collaboration in the 1956 war with two fading colonial powers, France and Britain, angered Nehru, who denounced it as an example of "clear naked aggression."

There was no softening of India's policy after Shastri's sudden death. And Indira Gandhi reaffirmed traditional Indian support for the Arabs and stated her opposition to the creation of a state along religious lines. As if to underline this point unequivocably, the Indians flouted diplomatic protocol in 1966 by snubbing Israeli President Zalman Shazar while on a brief stop-over in India on his way to Nepal.

Since 1967, India has consistently voted against Israel at the United Nations and has incessantly called for the total evecuation of Israeli troops from the occupied area. During the Yom Kippur War, India's UN delegate led the attack of the so-called non-aligned countries against Israel. In Indian diplomatic circles, there was apparently a genuine belief that the Arab attack in 1973 was a legitimate use of force which, in principle, did not differ much from India's invasion of East Pakistan in 1971.

MOTHER OF THE YEAR

Yehudith Hirshberg shows off her six sons at Tel Aviv's Mother of the Year award. A full-time kindergarten teacher, she also has an infant son. Panel praised her patience and her many hours spent doing volunteer work. (IPPA photograph)

Ford declares Arab boycott is repugnant

HOLLYWOOD, Fla. — Reacting against the threat by Arab nations to refuse to do business with Jewish-owned U.S. firms, President Ford last week told a news conference here discrimination against banks on religious or ethnic grounds "is totally contrary to American tradition — and repugnant to American principles."

President Ford added: "Foreign businessmen and investors are welcome in the United States when they are willing to conform to the principles of our society. However, any allegations of discrimination will be fully investigated and appropriate action taken."

Ford's warning followed publication by the Anti Defamation League of B'nai B'rith that two federal agencies and six private companies were violating government civil rights laws by discriminating against Jews, either under orders from Arab countries or voluntarily in the hope of obtaining business in Arab lands.

Seymour Graubard, the League's national chairman, asserted the federal agencies — the Overseas Private Investment Corp. and the Army Corps of Engineers — had both bowed to Arab demands that no Jews be sent to their countries for any purpose.

The private concerns accused of violating the federal Civil Rights Act of 1964 by similar practices were: Ashland Chemical Co., Bendix-Siyanco Co., Chase Manhattan Bank, Dresser Corp., Guaranteed Mortgage Services, International Schools Service of Princeton, N.J., a non-profit placement group for teachers, and Wizard Mortgage Banking Corp.

In Washinton, meanwhile, Senator Frank Church, chairman of the Senate foreign relations subcommittee on multinational corporations, told Americans "we will draft whatever legislation is needed to assure equal treatment of our citizens." Church accused Saudi Arabia of attempting "to impose a pattern of anti-Semitism on our own business life."

Israeli envoy states U.S. support is firm

NEW YORK [JTA] — Israeli Ambassador Simcha Dinitz asserted last week that there was no erosion of support of Israel in Congress but that there was an unwillingness to spend money, which will inevitably affect Israel.

Dinitz made his remarks at a meeting here of the Conference of Presidents of Major American Jewish Organizations.

"I see no disenchantment or criticism of Israel or any diminution of support for a strong and viable Israel," Dinitz said.

He added there was a more critical approach in the Congress toward anything dealing with money, there was a mood to tie the hands of the Executive and there was a weariness over international obligations.

But Dinitz said he expected Israel's economic and military aid package, which is due to come up in Congress during the 50 days, will be approved.

Canadian Friends of Haifa University
45 Richmond Street West, Suite 1205
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ABBA EBAN
WILL ADDRESS
THE CANADIAN
COMMUNITY

March 19, 1975

Mr. Eban will analyze political developments in Israel and the Middle East at the inaugural dinner of the Canadian Friends of Haifa University.

Because of difficulties in mail delivery, many invitations to this event have been delayed. This is a $100 per plate, black tie dinner, the proceeds of which are for scholarships. The tax deductible amount will be acknowledged by an official receipt.

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Illegal weapons easily obtainable from the black market in Israel

By ROYSTON ALLEN
Israel Correspondent

TEL AVIV — Nine Israelis dead by Israeli hands in one week recently. The fact has brought home to the Israeli public and to officials just how easy it is to obtain illegal weapons in this country.

Six Israeli youths died and 31 were injured when a soldier lobbed a grenade into a Netanya discoteque. Three more were shot down when a "disturbed" youth wreaked havoc in a Tel Aviv suburb.

The first incident involved an army grenade stolen from the military and the second, a locally produced "Uzi" submachinegun borrowed from a soldier without permission. However, grenade throwing and placing of explosive charges have become favorites of underworld characters here when settling scores.

Guns can be obtained cheaply, either stolen ones or loot from one of the past wars. The same suppliers can be relied upon for dynamite or grenades. And if the Jewish underworld can get their hands on them, then so can Arab terrorists.

The nine violent deaths caused a wave of protest against the gun traffic and also against the underworld and its hangers-on after the media publicized facts about Israeli gangsters and their protection rackets.

But it could be a flash in the pan, the nine deaths will be but a memory soon, people have other problems, and the pressure will relax.

The underworld, which slowed its activities after the horror of the discoteque bombing, will doubtless recover unless the police use this opportunity to really arouse public opinion and utilize it to eradicate the Jewish racketeers who run the protections games, who in many cases force bars and nightclub owners to close down for fear of their lives.

Crime among Israeli youth is on the increase and the age of the offenders is steadily dropping. The latest police statistics available show an increase also in crimes of violence.

The criminal element here cannot easily be pinpointed but low-income areas inhabited mainly by Sephardic Jews of North African extraction are recognized as breeding grounds for future hoodlums. Yet various attempts to break this circle have so far met with little success.

The slum quarters exist and are growing, and despite promises from government bodies to deal with this projects are sidetracked, the political-military gets preference and the Sephardi population increases, outpacing the Ashkenazi.

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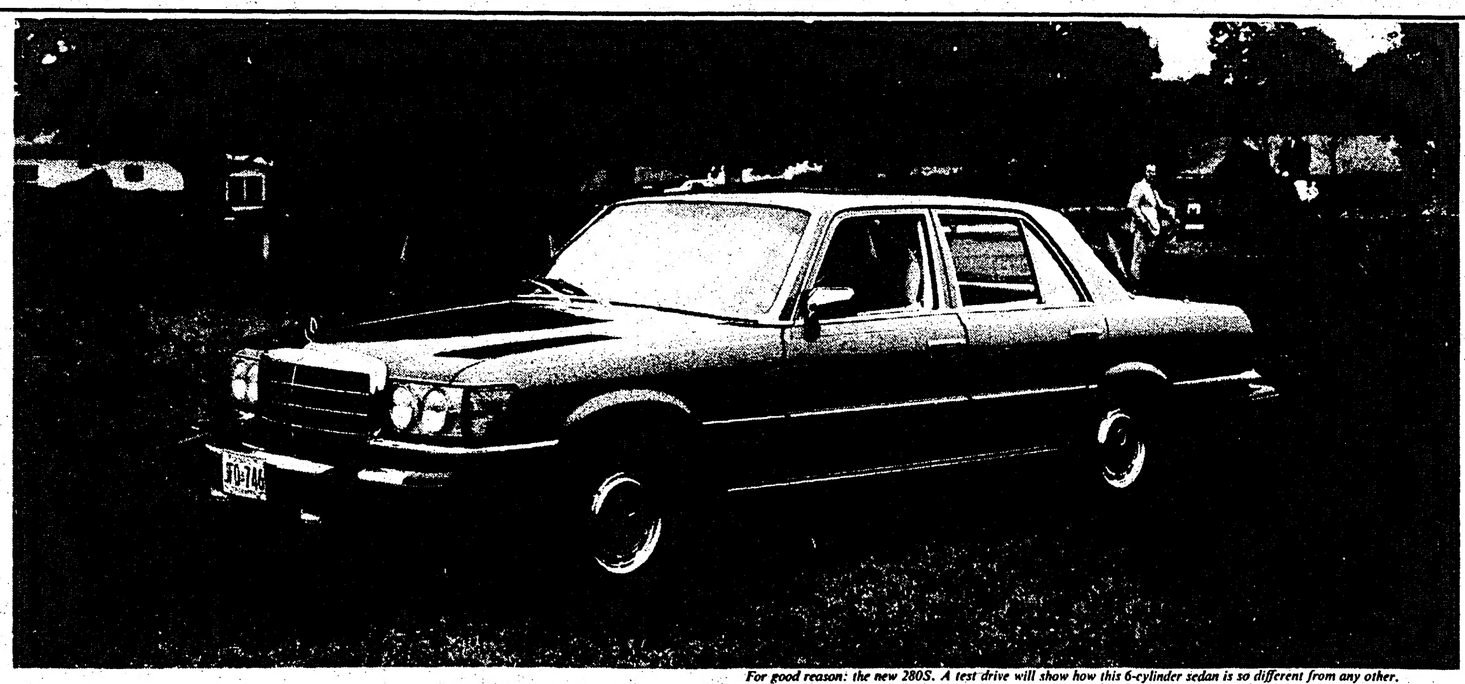

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Marilyn Finkelstein, Mr. E.J. Prokipchuk (centre) and Dr. Joe Anderson discuss the diseases of colitis and ileitis — intestine afflictions which Jews seem more prone to get than non-Jews. (David Groskind photo)

Colitis and ileitis affect Jews more than others

By ROCHELLE CARR

TORONTO — For some as yet unknown reason, North American Jews are afflicted with colitis and ileitis from four to eight times more than the rest of the population, according to Dr. Edward Prokipchuk, chief, division of gastroenterology at St. Michael's hospital and associate professor in medicine at the University of Toronto, and Dr. Joe Anderson, chief of gastroenterology at St. Joseph's hospital.

In an interview with **The Canadian Jewish News**, the doctors explained that medicine is in relatively early stages of understanding most facets of these diseases in terms of effecting a cure.

Ileitis and colitis are general names given to a series of severe inflamatory diseases of the small and large intestines. There is a genetic predisposition, that is, some hereditary aspect is involved but as yet it is not known how it is passed on. This also means one does not know to whom it will be passed on. The doctors explained that other factors such as dietary habits may also be involved.

Very seldom do the diseases burn themselves out and the afflicted (it can strike at any age, though the peak years seem to be between 10-25 and 45-55) must live with the disease for a lifetime. Doctors pointed out that the lifelong suffering and the cost to the patient make a strong argument for funds to be made available for research that might lead toward an eventual cure.

Through the efforts of Albert and Marilyn Finkelstein, the Canadian Foundation for Ileitis and Colitis was begun in Toronto in April, 1974 in an attempt to make available funds for such research. Since then, each of their meetings has been extremely well attended. At one meeting, 75 letters were sent to parents who have a child suffering from one of the diseases and about 60 people showed up. At another meeting at Sunnybrook Hospital where Dr. Fred Saibil, acting chief of gastroenterology, informed the people generally about the diseases, approximately 300 people attended.

"It is the purpose of the foundation," explained Mrs. Finkelstein, "to encourage people to talk to each other more about the diseases, to educate the public in general, and, of course, to raise funds for research."

Dr. Prokipchuk and Dr. Anderson explained that thus far medicine knows what the diseases do, but research is necessary to answer how and why they occur, especially in light of recent findings that show the incidence of the diseases is on the increase.

Thus far, they explained, with medical or surgical treatment, doctors are able to control some of the symptoms, which include diarrhea, abdominal pain and bleeding. But, they continued, more work in this area is needed which also includes greater education of the medical profession since these diseases, which often masquerade themselves, may prevent a correct diagnosis from being made at the time the disease first affects the patient.

Youth award chairman puzzled and disturbed by absence of Jewish kids

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON — The chairman of the Max Rotman Humanitarian Youth Award selection committee says she is puzzled and disturbed by the fact that once again there were no Jewish nominees.

"I refuse to believe that there are no Jewish kids doing volunteer work in Hamilton," commented Miss Silver, a high school teacher of English. In the six years the award has been presented, there has been only one Jewish winner — Harvey Borowstone — and one other Jewish nominee.

The award is presented each year to a young person between the ages of 14 and 19 who has distinguished him or herself in service to others and sponsored jointly by the Jewish Community Centre and the city of Hamilton in memory of the late Max Rotman, J.C.C. physical education and camp director.

Nomination for the award is open to the entire community regardless of race or religions, but in view of the strong Jewish tradition of charity, Miss Silver finds its hard to believe there are no Jewish young people worthy of nomination. "Obviously, we have lost lots of our basic values," she said sadly.

Dr. Nathon Epstein, chairman of psychiatry department at McMaster University, suggested that perhaps the lack of Jewish nominees was due to the fact that "our kids have it too good...they have become too rich..." He was guest speaker at the presentation of the Rotman Award.

This year's winner, chosen from among 10 nominees, was Danusia Moszczynski, a 19-year-old, first-year Mohawk College student, who has been doing volunteer work at a home for mentally and physically handicapped children since 1968. She still spends almost all her spare time — and spare cash — on these children, and in recommending her for the award, her nominator said that "when a child is bedridden and we know there is no hope that he will ever move his limbs and then he blossoms forth with love — we know that miracles happen... and it is people like Danusia who make them happen."

Commending the young nominees for their work and the centre for thus commemorating Max Rotman, Dr. Epstein said:— "leaders such as Max Rotman are very, very rare and when we do get them, we must cherish them, we must utilize their memories as positively as can be for the perpetuation and development of others who come along in their footsteps."

Mrs. Max Rotman gets together with Danusia Moszczynski, 1975 winner of the Max Rotman Humanitarian Youth Award, in Hamilton. (T. Tempest, Mtn. News)

Dr. Anna Gelber dies in Jerusalem

JERUSALEM — Dr. Anna David Gelber, formerly a staff member of the Women's College Hospital, Toronto, died in Jerusalem last Saturday.

Born in Tiberias, Dr. Gelber graduated from the University of Paris. She was also awarded a certificate by the Pasteur Institute.

After marrying the late Edward Gelber, she made her home in Toronto. Following graduation from the University of Toronto, she practised medicine as a general practitioner in Toronto.

The family moved to Jerusalem some years ago, where Edward Gelber served as chairman of the executive committee of the Hebrew University. Dr. Gelber continued to practice medicine and was associated with the Hadassah Hospital. After her husband's death, Dr. Gelber devoted a larger portion of her time to the creches established by Hadassah-WIZO throughout Israel.

Dr. Gelber is survived by three children, Edna, Lynn and David, who live in Jerusalem, Montreal and London, England, respectively.

Brothers appointed to head CJA drive

WINNIPEG — Dave and Ron Polsky have been appointed vice-chairmen of Winnipeg's 1975 Combined Jewish Appeal campaign, general campaign chairman Sam Galpern announced recently.

The Polskys, who are brothers, will work closely with Galpern in an attempt to meet the community's major responsibilities.

Dave Polsky, 57, has been involved in community fund-faising activities for the last 30 years. He has played an active role in the Jewish Welfare Fund and in the former United Jewish Appeal Campaign.

Ron Polsky, 45, is a former board member of the Ramah Hebrew school and currently serves on the board of the Jewish Child and Family Service.

Ten mammoth telethons run by B'nai B'rith

TORONTO — February was a blitz month for the United Jewish Appeal-Israel Special Fund campaign, with non-stop activity in all divisions. Playing a greater role than in previous years are B'nai B'rith members, who to date have run 10 mammoth telethons, which have brought to the campaign $100,000 from small contributors.

Members from several lodges have come out to UJA headquarters at 150 Beverley St. to man the phones from 6 to 10 p.m., and according to Charles Goldlust, 1975 UJA-ISF chairman, Toronto Regional Council B'nai B'rith, "we will continue the telethons until all small cards are cleaned up."

This is Goldlust's first year as UJA chairman, but his co-chairman Max Aiken, is a veteran in his position and a familiar figure at UJA for many years.

Charles Goldlust

Goldlust is a past president of Yorkdale Lodge and has been UJA oriented for "as far back as I can remember." As UJA chairman, he says he is endeavoring to make changes in fund-raising methods in B'nai B'rith lodges. Up to this year, telethons have been the main source of UJA fund-raising activity.

"We are urging all lodge chairmen to contact their members for individual UJA gifts, something we have never done before," Goldlust said. "And we are also encouraging special UJA events by the lodges, which they can plan and run on their own."

Goldlust says that he is confident that B'nai B'rith members will come through strongly by the time the 1975 campaign winds up. "Our members are fully aware how much Israel needs us and how much we need Israel."

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The Canadian Jewish news

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Turn of events threatens to complete isolation by Islamic, Asian worlds

Israel has suffered enough political setbacks in the last two years to last a lifetime. Her carefully nurtured relationship with Black Africa collapsed. Her ties with Japan and Western Europe underwent serious strain. And her attempts to defeat, or at least neutralize, the Palestinian national movement foundered when the Arab League resoundingly endorsed the PLO and after the United Nations invited PLO chieftain Yasser Arafat to address the General Assembly.

Now, once again, Israeli diplomacy is in disarray. This time the defeat has been administered by Iran and Turkey, the only two Islamic nations with which Israel maintains ties. In the past, Tehran and Ankara supported the Arab cause as a matter of course and for the sake of Islamic solidarity, and neither country attached any special importance to the Arab world. Turkey, with a social revolution behind her, considered herself part of Europe. And Iran, which took inordinate pride in her non-Arab cultural and historical legacy, could hardly conceal her disdain of her neighbours in the Middle East. As long as the Iranians and the Turks kept their distance from the Arabs and the Arab-Israeli dispute, Israel benefitted.

Of late, Iran and Turkey have begun to change their traditional Middle East policies. After years of neglect, they wish to establish a special relationship with the Arabs. And understandably enough, the Israelis are worried by this sudden turn of events, which threaten to complete their isolation in the Islamic and Asian world.

In Iran's case, her drift toward the Arabs began publicly last December when the Shah, in an interview with a Lebanese magazine, hinted Iran might be drawn into a fifth Arab-Israeli war. Iran, which supplies nearly half of Israel's oil and has always avoided any direct involvement in Middle East fighting, subsequently disavowed the story. Nevertheless, the thrust of his remarks were definitely aimed at reinforcing Iran's improved relations with Egypt, at widening the dialogue with Saudi Arabia and at preventing the PLO from falling under Soviet influence.

Officially, Tehran's fresh pro-Arab policy was unveiled in Cairo, where the Shah received a tumultuous welcome. In a joint communique following his visit, his first to Egypt in more than 30 years, the Shah called for a speedy resumption of the Geneva peace conference, declared that the PLO speaks for the Palestinians, urged a full Israeli withdrawal from occupied Arab lands and an end to "changes ... being made in ... Jerusalem."

Western diplomats, in assessing the trip, said the Shah had made his support of the Arabs more explicit than in the past while in return gaining an Egyptian endorsement of his oil-price policy and of his ambition to transform Iran into a major power in the region. As the world's second largest oil exporter and an emerging industrial nation, Iran has clear economic and political interests in good relations with the Arabs. In addition to being concerned about an upsurge of Soviet influence in the event of another Arab-Israeli war, the Shah also wants the support of moderate Arab governments when and if he launches a war or brief military campaign against her arch-enemy, Iraq.

Turkey's motives in edging closer to the Arabs parallel those of Iran. Ankara, a large oil importer, hopes to get petroleum at a favorable price from the oil producers and convince them to invest in development projects. The recent visit to Turkey of Libyan Prime Minister Abdel Salam Jalloud is an indication of this desire. In point of fact, economic agreements were signed under which Libya will supply Turkey with 60,000 barrels of oil a day this year at competitive prices. Libya also expressed a willingness to finance vast industrial projects in Turkey, and agreed to absorb thousands of Turkish migrant workers who are increasingly unwelcome in recession-bound Europe.

The Turks naturally realize they must pay a price for this kind of relationship. They know, of course, that Turkey is being asked to adopt a rigid pro-Arab line. Predictably, Anakara condemned Israel as an "expansionist" country and said the Arabs had a right to use "all possibilities" to force Israel from the occupied territories.

Fortunately, neither Iran nor Turkey are likely to sever whatever diplomatic and commercial ties they now have with Israel. However, their relations with the Jewish state will be relegated to the diplomatic cold storage in order to mollify the Arabs. On the military level, the startling rapprochment between the Iranians, Turks and Arabs hardly endangers Israel.

But in political and perhaps economic terms, it does represent a severe setback for a nation struggling to maintain the few friendships that have not already been swept away by the tides of expediency.

On trial in this French courtroom was reaction versus enlightenment

One of the strangest trials in the annals of French history recently ended, and by no doing of their own, the Jewish people emerged victorious.

The Romans, not the Jews, killed Jesus Christ, the presiding judges ruled in a sensational court room spectacle involving an outcast Roman Catholic priest and a famous French lawyer who, ironically, defended collaborator Marshal Henri Philippe Petain during his treason trial after the first world war.

The priest in question is Rev. Georges de Nantes, whose ideas are regarded as so retrogressive and inflammatory that his own bishop banned him years ago from preaching or celebrating mass in the diocese of Troyes, 90 miles southeast of Paris. The lawyer is Jacques Isorni, an ultra-conservative who has long worked to rehabilitate Petain's image as a fascist tool.

The controversy was triggered when de Nantes accused Isorni of falsifying the New Testament and of being "an unpaid lawyer for the Jewish people." In a review of a book titled **The True Trial**, written by Isorni in 1967, the priest said the author tried to absolve the Jews of 2,000 years of collective guilt by attributing Christ's crucifixion entirely to Pontius Pilate, the Roman governor of Judea. Isorni, in his book, contended that legal, biblical and historical research showed that Jesus was condemned because he had rebelled against the Roman occupation, not because a Jewish tribunal wanted him executed for saying he was the son of God.

In attacking Isorni, de Nantes wrote: "In this great eternal trial of the Jews against Jesus, (Isorni) opted for the Jews and against their victim." Retorting, Isorni brought a suit for libel, asking symbolic damages of one franc (23 cents), which the court awarded.

What conclusions can we draw from this queer episode? It is reassuring that the priest, a Jew hater par excellence, lost his case. What the consequences may have been had he won makes us shudder. In spite of his ignominous defeat, however, we wonder how many more so-called God-fearing Christians like De Nantes there are spewing their bile. And this is not merely idle speculation. Theories of the type advanced by de Nantes have spawned nothing but hatred, harassment and genocide.

'Cobi'-- a hermit of our times

Jacob ("Cobi") Ashkenazie is the craziest man in Israel. "The crazier they think I am, the better," he says. "Then maybe they'll leave me alone and let me live in peace."

A 38-year-old native of northern Israel, Jacob lives in splendid isolation with Ilana, his comely housekeeper, in El Tur, an abandoned Egyptian town on the eastern shore of the Gulf of Suez. Before the Six Day War, El Tur had a population of 5,000. Today, windy and forlorn, it is in the hands of the Israelis.

The Israeli government is trying to shoo Jacob out of El Tur. His presence there creates a security problem for the army, since he would be easy prey for an Egyptian raiding party. Prior to the Yom Kippur War, five Israeli families lived in El Tur. But they evacuated the town when the Egyptians launched their surprise attack on Oct. 6, 1973. And they never returned.

Yet Jacob, who describes El Tur as "heaven on earth," refuses to leave. He argues that he has a valid residence permit issued by the military government. Stubborn and irascible, Jacob has ignored several official notices ordering him out of El Tur and has refused, he claims, a cash offer from the government to relocate in Israel.

"I love this place," he told a correspondent. And for good reason. Like a latter-day Robinson Crusoe, Jacob lolls on the fine sand beach, hauls fresh lobster from the warm, sparkling water and pulls dates from palm trees. He is truly a man who eats off the fat of the land.

Although we would never admit it, some of us are probably just a wee bit envious of Jacob Ashkenazie. Bored with the dull quality of life in Israel, he packed up and left. Just like that. We applaud his courage and single-mindedness. But the truth of the matter is that we shamelessly prefer the jungle of the city to the somnolance and aimlessness of the life that Mr. Ashkenazie has carved out for himself in a quiet, remote little corner somewhere between the shifting sands separating Africa and Asia.

Flocks of egrets which have settled at a municipal garbage dump near Ben-Gurion Airport have become a nuisance to planes taking off and landing on the main runway. Steps to overcome the hazard are being investigated by authorities. (Israel Sun photographs)

This is a general view of the new Chassidic suburb in Hatzor in the Galilee. Preparatory work is proceeding at a feverish pace. Six hundred housing units will be constructed. A number of public buildings, industrial complexes and schools are underway.

To avoid dimming of Nazi horror by time CJC will tape the testimonials of victims

By ELLIE COLEMAN

MONTREAL — In 100 years, when Jews and non-Jews want to learn what happened during the Holocaust, where will they find their information? Through books, films, statistics?

Aba Beer wants to make sure that future generations will be able to hear the story from the mouths of Holocaust survivors.

The national chairman of the Canadian Jewish Congress committee dealing with the Holocaust is organizing an archive and documentation centre which will include tapes of Europe's ghetto and concentration camp survivors recounting their personal experiences.

A small corner in the Samuel Bronfman Museum here will house the collection, which will be available to researchers, teachers, students, journalists and other "serious people" as Beer puts it. This implies that its aim is not to entertain.

Not only will it contain taped accounts by Jewish victims of Nazi oppression, but it will have testimonies by non-Jews from Hitler-dominated Europe. As well, it will include interviews with North American community and government leaders who were in power at the time. Newspaper clippings and news reels will complete the collection.

Beer told **The Canadian Jewish News** that the project will help insure that the correct facts about Nazi oppression are available and, just as important, that its impact will be felt.

He said statistics fail to make an impression on people who haven't been affected directly by the events in question. More details are necessary to communicate the incredible horror of genocide.

"The number six million make no impression," Beer said. "But the voice of one survivor saying, "My name is Abraham Cohen. I was born in Germany. When I was 16 years old..." and so on, this is more plausible than talking about thousands.

It worries him that history might be distorted. Already the Nazi era has been taken lightly. "You have programs like **Hogan's Heroes,** which is disgusting. It hurts the survivors much more to see that (than to recall their experiences on tape), because it makes out that it was not so bad..."

The tape collection is one way of coming to grips with the problem.

Beer recalled a story told by "Nazi-hunter" Simon Wiesenthal. At the end of the war, when the German capitulation was expected at any moment, Wiesenthal was being escorted by an SS officer. The SS man asked him, "what will you do now?" Wiesenthal replied he would go to the United States. Then, on an impulse, he asked the Nazi, "Aren't you afraid we'll tell what you've done?"

"No", replied the SS man, "I don't think anyone will believe you."

Written accounts often take on the aspects of a novel, they sound so far-fetched, Beer said. The tapes, therefore, lend credibility to the events.

Along with many Jewish educators today, Beer feels the Holocaust should be taught to school children at all levels. It does not need to be presented in a gruesome way; a poem by Anne Frank might be sufficient to communicate to a young child the suffering of another Jewish child, he suggested.

To those who would spare children the memory of the Nazi oppression, calling it "water under the bridge," Beer would answer, "We have to remember. There is a time for joy and a time for sadness. We cannot take out one aspect of our history. It is part of the 20th century."

Contributions to the project are flowing in slowly and steadily in response to press releases and community television annoucements being sent across the country.

Recently, a Vancouver man offered Beer his collection of German and Swiss magazines tracing the rise of Hitler from 1933 to 1943. A Montreal college student has offered her free time to the project; she told Beer she feels disturbed over the Holocaust and would like to help with the documentation.

In Israel, the Hebrew University in Jerusalem has requested copies of those taped testimonies given in English. Yad Vashem, the central archive centre on the Holocaust, also wants copies.

Beer expects some 200 survivors to contribute to the tape collection. They will do so out of a concern for the future of Israel and Judaism, he explained. Survivors are, in general, more worried about the fate of the Jewish people, more sensitive about world developments. They tend to be more upset about the Palestine Liberation Organization. They are not so optimistic.

Aba Beer makes his comments on good authority. He is a survivor from the ghetto in Prezemysl and the concentration camp of Lemberg.

"Nobody has heard of Lemberg," he said with a shrug, "You see, only 400,000 people were killed there."

Letters to the Editor

Glickman comments on reaction to study

Dear Editor:

I was heartened to read the reactions to my study on the Toronto Jewish Community Organization (Friday, Feb. 28) and especially the ones concerning the service I rendered the community and the contribution I made to the documentation of its social history. I feel, however, that some of the interpretive remarks made in the article and statements about the techniques used in the study call for further comment.

I am somewhat puzzled by Mr. Givens' complaint to the effect that "the criteria used to determine the ranking seemed to be helter-skelter and non-selective." For one, I do not understand what 'non-selective' means. For another, the technique used in the study (called the 'reputational technique') is one of the most reliable and widely tested in the annals of North American and European analyses of community power structure. It employs a fairly precise and numerical measurement of the leaders' ranking as determined by the interviewees themselves. By doing so it checks and contains whatever personal opinion on the issue the researcher may hold.

Thirdly, the misjudgement may have resulted from the simple fact that the article, however well written, could not have conceivably devoted space to the description of the method and understandably chose to concentrate on the results. Thus, Mr. Givens should have suspended his judgement on this point until he has acquainted himself with the method as described in the study proper.

It is this unavoidable gap between a complex study and a journalistic report which accounts, I believe, for the "jesting" about the list of influentials. Those who will have read the study in its entirety are likely to realize that the intent was not to provide material for the rather human propensity to use it as a pastime, but to acquaint the community with its key decision-makers by exploring the relationships between personalities, social processes, and organizational structures.

Concerning the "blown up" Beth-Tzedec conflict mentioned by Mr. Schneider, it is interesting to note, in the same article, Dr. Ages' opinion that "the Beth Tzedec conflict was far more an important conflict than he (the author) indicated." My contention in such a case would be that when in doubt, you had better be guilty of commission rather than omission.

The long-range importance of the Beth Tzedec controversy must await the judgement of future historians but just in case they one day decide to pass a verdict, it is incumbent upon us to provide them with the recorded facts and proper documentation.

The fairest comment was made, in my opinion, by Mr. James M. Senor who, despite taking issue with some of the findings, was cognizant of the limitations inherent in a newspaper review and careful to "withhold my definitive reactions until I have seen the original study." A word of praise must also go to the correspondent, Sheldon Kirshner, who wrote the article for his astuteness and effort in making the newspaper report possible.

Ya'acov Glickman,
Toronto.

Telecast 'misled'

Dear Editor:

On Feb. 16 at 6 p.m. in the **'60 Minutes'** program of the CBS Mike Wallace presented a 'Syrian View on Israel.' Presumably, in response to growing protests from abroad against the atrocious servitude to which the remaining 4,500 Syrian Jews have long been subjected, the Syrian authorities provided Mr. Wallace with an opportunity to interview a prominent Jew, one of a small number who enjoy special privileges for as long as they serve Syrian purposes, (e.g. as in this interview).

He was shown in his luxurious residence, his small sons playing on a sumptuous carpet, and he declared that he would willingly join the Syrian army to fight against Israel. To present this very unusual scene as a reflection of Jewish life in Syria indicates a lack, by Mr. Wallace, of an intent or opportunity to investigate fully and freely the real conditions of the vast majority of Syrian Jews.

They are confined to tiny ghettos where they exist in abject poverty; they work for fractions of the usual wage in formerly Jewish-owned factories which have been taken over by Arabs; they are not allowed to leave the ghetto without an almost unattainable permit; and they have been deprived of their property and are kept as hostages for future bargaining with Israel.

Some Jews, at risk of their lives, have escaped in recent times and have told their story; a number failed in the attempt and were found murdered, as reported in the press.

The release of Syrian Jewry from bondage depends on the pressure of outside public opinion and this will greatly diminish because millions of viewers have been led to believe by the CBS telecast that no relief is needed. Can one expect of the CBS, in fairness and common humanity, to ascertain the facts independent of the Syrian authorities and to present them on equal time?

Earlier in the same program the demonstrably false assertion was made (and uncontradicted by Mr. Wallace) that Israel had wantonly destroyed the town of Kuneitra on the Golan Heights after agreeing with Mr. Kissinger to hand it back. CBS newsreels confirm that Kuneitra had changed hands three times since 1967, after heavy shelling and tank battles in its streets, and had long been a ruin.

The foes of Israel must have the opportunity to present their case adequately; but at a time when well-oiled interests are attempting to direct public opinion onto a course antagonistic to Israel, the controllers of the media have the responsibility to research their sources and to avoid the dissemination of half-truths.

Siegfried Protter
Toronto.

Holocaust committee

Dear Editor:

I was pleased to read that there exists a committee dealing with recording personal experiences of survivors of the Holocaust.

I am one of the survivors, and I have written 20 note books about my experiences in the concentration camp. I was 17 years old when I was taken to Auschwitz. I will be glad to assist in this important task.

I. Eisner,
Willowdale.

Seeking family

Dear Editor:

It was brought to my attention in September, 1974 that Michelle Jacobs of Willowdale, Ontario, Canada was trying to relocate members of her family with the name of "Rabinowitz or some similar spelling." There is a possibility that we are related to her; however I was told that the address given would be insufficient to reach her.

Thus I would appreciate it if you would publish my letter in the hope that Michelle or someone who knows her will notice it and then write to me at the above address.

Susan Rabenowitz,
24 Sylvia Road,
Clairmont,
7700, Cape Town,
South Africa.

History text follows 'challenging route'

Tips hat to pioneering Winnipeg community

דאָס לעבעדיקע פֿאָלק

אונדזער אַלטע און נייַע געשיכטע

פ�ון: ש. הייליק

By J.B. SALSBERG

[Second of two columns]

Last week's column about S. Heilik's innovative Jewish history text book (in Yiddish) has triggered immediate and predictable reactions. Since I live and circulate in the very centre of our Jewish encampment — Bathurst Street and its environment — I was buttonholed at the myriads of our communal assemblies and my busy telephone became busier than usual.

What touched off this heightened interest? It was, mainly, the fear of our traditionalists that the reversal of the process of teaching Jewish history to our young may prove to be no more successful than was our ancient method of using the Bible as our basic textbook.

"If the old method," said one thoughtful observer, "left our children almost totally uninformed of Jewish experience after the destruction of the Temple, isn't there the danger that the new method of the principal of the Winnipeg Peretz School will leave our children uninformed of the earlier, the formative and rooting periods, of our history as a people?"

Well, one cannot dismiss such concerns lightly. For it must be acknowledged that our history is unlike that of most other people. Our's is not only a long history, extended over a period of more than 4,000 years, but — and this is vital — our history is inseparably linked with and is, in many ways shaped by the history of the nations among whom we lived. Jewish history, in its broader sense, is actually a history of the world, so how can we distil all of such varied experiences into a single, comprehensive and comprehensible frame to those of our young whose "Jewish education" is restricted to the most elementary levels?

I am conscious of the fact that I deal with a subject matter that has challenged our modern professional educators and historians for a long time. In Israel, the problem is obviously reduced to manageable proportions. In our North American Jewish day schools, the challenge is, hopefully, less frustrating than it is is in our after-school and Sunday school Jewish educational institutions. But only a small minority of Jewish children attend the day schools, a fairly large number attend the afternoon and Sunday schools and a shockingly large number of our young receive no Jewish education at all. Little wonder then that there exists such a vast wasteland of ignorance of our past among so many Jewish children on this and other continents. Mr. Heilik's pioneering effort to narrow that gap is, therefore, to be welcomed and greeted.

The title of Mr. Heilik's beautifully illustrated and published text book is called: **Dos Lebedike Folk** (which he translates to mean **The Indestructible People** and he explains it as dealing with "our old and new history." In his introduction, the principal of the renowned Winnipeg Peretz School and author of the book says: "The method of this text is retrospective. We begin from the present, the contemporary, and go from the familiar to the unfamiliar, resulting in the development of the historical perspective, whereby the contemporary reaches into the past."

I will leave it to the professional Jewish historians and teachers to argue whether it is easier to reach Canaan from Canada than it is to reach Canada from Canaan. But I think that we will develop a better informed and more firmly rooted Jew in our North American reality by Heilik's challenging route into our past.

My personal experiences support the Heilik method. More and more organized Jewish youth groups reveal an almost elemental search for their roots. I have the privilege to address such groups in Toronto and elsewhere in this country. I welcome every such an opportunity, and in almost every instance the young people plead for enlightenment on the way of life and the experiences of their parents and grandparents in Toronto and in Canada as a whole. They know next to nothing about their immediate past and they are pathetically eager to find the link. Mr. Heilik's text book should help them greatly.

Ah, but most of our young people can't read Yiddish, you will say. That's most regrettable and more and more of them are now learning the language of their elders. But, perhaps an English translation might be considered. As the saying is, "Why not?"

I tip my hat once again to our Jewish community of Winnipeg. They are still pioneering.

Intermarriage becoming major problem in Israel

By GREER FAY CASHMAN

JERUSALEM [AJPA] —

There was a time when Jewish parents in the Diaspora, fearful that their children might marry out of the faith, packed them off to Israel to escape the forces of assimilation, or to nip a romance with a gentile in the bud.

Prior to 1967, there was some guarantee that precautions of this nature would work. However, during and since the Six Day War Israel expanded her volunteer programs to accommodate the ever-growing influx of volunteers of all creeds, colors and nationalities.

Many such volunteers are sent to kibbutzim and moshavim, where generally speaking, they mix freely with the resident population, and Cupid has come riding on their shoulders.

Some of the volunteers wishing to marry Israelis or fellow volunteers of the Jewish faith, are prepared to convert to Judaism, but there are others such as a pretty Dutch girl on a coastal area kibbutz who do not believe in religion at all and refuse to commit themselves to the faith.

This particular girl is now on her third kibbutz. She doesn't like Israel very much, and is waiting for her fiance to leave the army so that they can go overseas and get married.

Her fiance, who was born on one of the kibbutzim where she worked previously, comes of an extreme left-wing background. "Why should I convert to him?" she asks. "He doesn't practise Judaism himself."

On the same kibbutz, is a male volunteer from U.S.. He looks Jewish, is an ardent Zionist, completed a Ph. D in Jewish studies ... and is Gentile. He is seriously contemplating settling in Israel, but doubts that he will convert.

On a religious kibbutz in the centre of Israel, there was a wedding recently between two converts from U.S.. They had known each other before coming to Israel and the groom had preceded the bride in joining a volunteer kibbutz project. She had remained in America to complete her university degree, and during this period, she also converted to Judaism. This meant that their romance had no future unless he also chose to convert, which he did after she came to Israel.

On another kibbutz, there is a female volunteer from Italy. She is Jewish, but speaks neither Hebrew nor English. The languages at her command are Italian and French. There is no one else on the kibbutz who speaks Italian, but there is a girl from France and a boy from Belgium who converse with her in French. The boy is not Jewish, but she has formed an attachment to him because he is almost her sole means of communication.

Most volunteers stay on kibbutz for a minimum period of five months — ample time for them to mingle and form close friendships.

How many intermarriages have ensued as a result of the volunteer system is unknown, particularly as such marriages take place outside of Israel (there being no form of civil marriage within the country).

The possibility of intermarriage stems not only from the volunteers, but also from the increasing number of non-Jews who have chosen to settle in Israel. For instance, Moshav Nes Amim is composed entirely of gentiles, mainly of Dutch and American extraction. The offspring of the members of Moshav attend Israeli schools and grow up in much the same way as other Israeli children, feeling no less Israeli because they are not Jewish. They mix freely with the rest of the population, and tragedy strikes only when romance blossoms.

On the other side of the scale, Israel's Bedouin population is also in an intermarriage quandry. While Bedouin boys are now receiving a tertiary education, the majority of Bedouin girls are still illiterate. Very few university graduates are prepared to take an illiterate as a marriage partner. While they are studying, they live within the confines of the university, away from home, away from the influence of their heritage and tradition. It is only natural that they should find Israeli girls more attractive than the Bedouin girls in the tents at home.

The son of one of the most prominent of the Bedouin families is completing a public health degree at the university of the Nege. He has twice been in love with Israeli girls. He has never been in love with a Bedouin girl. He would willingly convert to Judaism, but cannot do so while his father is alive, because he does not want to bring shame to his tribe.

A major problem which threatens Jewish survival in the Diaspora, is also rearing its head in Israel. The Jewish homeland may be a haven for Jews from countries of oppression, but it provides no guarantee for the survival of Jewish identity.

'We are alone in the world'

By ERIC HOFFER

The Jews are a peculiar people: things permitted to other nations are forbidden to the Jews.

Other nations drive out thousands, even millions of people and there is no refugee problem. Russia did it; Poland and Czechoslovakia did it; Turkey drove out a million Greeks and Algeria a million Frenchman; Indonesia threw out heaven knows how many Chinese — and no one says a word about refugees.

But in the case of Israel, the displaced Arabs have become eternal refugees. Everyone insists that Israel must take back every single Arab. Arnold Toynbee calls the displacement of the Arabs an atrocity greater than any committed by the Nazis.

Other nations when victorious on the battlefield dictate peace terms. But when Israel is victorious it must sue for peace. Everyone expects the Jews to be the only real Christians in this world.

Other nations when they are defeated survive and recover. But should Israel be defeated it would be destroyed.

No commitment to the Jews by any government, including our own, is worth the paper it is written on. There is a cry of outrage all over the world when people die in Viet Nam or when two negroes are executed in Rhodesia. But when Hitler slaughtered Jews, no one remonstrated with him.

The Swedes, who are ready to break off diplomatic relations with America because of what we do in Viet Nam, did not let out a peep when Hitler was slaughtering Jews. They sent Hitler choice iron ore, and ball bearings, and serviced his troop trains to Norway.

The Jews are alone in the world. If Israel survives, it will be solely because of Jewish efforts. And Jewish resources.

Yet at this moment Israel is our only reliable and unconditional ally. We can rely more on Israel than Israel can rely on us. And one has only to imagine what would have happened had the Arabs and their Russian backers won the war to realize how vital the survival of Israel is to America and the West in general.

I have a premonition that will not leave me; as it goes with Israel so will it go with all of us. Should Israel perish the holocaust will be upon us.

Israel must live!

This article originally appeared in the Los Angeles Times.

ask the rabbi

It is forbidden to count Jews as quality, not numbers, vital

1. Why were the Israelites punished when David conducted a census of the people? Is this not rather superstitious?

In II Samuel 24 it is God who "moves" David to count the people. The Chronicler has clearly retold the story to avoid the obvious theological difficulty in the earlier version. The reference to Satan in Chronicles does show that a superstitious element is involved. However, later Jewish teachers give the more rational explanation that it is forbidden to count Israelites because it is not numbers but quality which matters. Samson Raphael Hirsch has said that God does not count His followers; He weighs them.

To this day in the synagogue, when it is desired to know whether a minyan is present, it is the custom not to count heads but to recite a Scriptural verse containing 10 words. In a recent volume of Responsa (Ammud Ha-Yemini, by Saul Israeli, Tel Aviv 1966) there is a discussion on whether it is permitted to take a census of the population in the state of Israel. After surveying the literature on our theme, the learned author comes to the conclusion that it is permitted.

2. Is one permitted to renovate one's own tefillin (repairing, blackening or replacing the leather straps, etc.) and if not who should do this work?

There is no reason whatever why one should not renovate one's own tefillin, provided, of course, that the rules are followed as to the correct procedure. Since these involve specialist knowledge and skills there are few able to do the work properly and so the usual practice is to have the work done by a competent scribe, a sofer. There are not many of these around but your rabbi will supply you with the address of one.

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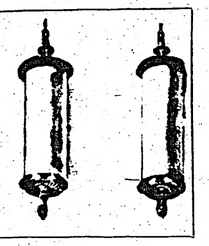
A good time was had by all at a Purim party held at the Hospital for Sick Children. Supervising activities is Rabbi Sheldon Steinberg, who is chaplain at Mount Sinai Hospital. Please turn to story on Page nine. (David Groskind photograph)

'People mirrors' given us by Torah so we can see faults and improve them

sparks from the torah



By RABBI MEIR GOTTESMAN

Parshat Vayakhel — Pekuday/Parshat Hachodesh.

Lo teva'aru aysh b'chol moshvotaychem... You shall kindle no fire throughout your habitations upon the Sabbath day...

* * * * * *

Nothing is simple in this world — even deciding when to get out of bed can be a problem...

Once Rabbi Yitzhak of Vurka woke up in the middle of the night and felt like having a little sniff from his snuff box that was in the next room. He asked himself — "how can I run after my **yetzer horah** — earthly desires — to get up just for a little snuff. On the other hand, if I don't get up, maybe it's just because I'm lazy..." What did he do? He got up, went to the next room and returned — without taking any snuff...(Ituray Torah)

The most complicated job of all is trying to improve oneself — how can we see our own faults? But the Torah gave a way— "people mirrors"... What do I mean? Before a priest could serve in the **mishkan** sanctuary, he had to wash himself from a special brass basin that was made out of mirrors... Moses asked the Ribono shel Olam, "what is this, a beauty parlor — why the mirrors?" But G—d explained, "when a Jew wants to purify himself, he should imagine that every other Jew is a mirror. When he sees someone else commit a transgression, he should check to see if he is doing the same thing..." (Mezritcher Maggid) The Baal Shem Tov taught — "no Jew sees another Jew commit a sin, unless he has a touch of it himself..."

One thing, though...we can poke around our own misdeeds all we want, but when it comes to a fellow Jew who commits an "avairoh", we should always be **don l'kaf zchus** — judge him favorably... Who knows what personal problems caused him to stray from the Torah? The truth is, it's hard to keep the commandments unless you learn to roll with the punches. That's why we find an interesting thing... There was always a pillar of cloud over the sanctuary by day, and a pillar of fire by night. Why? But it meant to teach us... Every Jew is a little, portable "sanctuary". When it's "daylight," everything is going fine, business is booming, our health is good, we shouldn't forget the "pillar of cloud" ... that someday G—d forbid, things may not be so easy. And when a person sometimes has to go through "nights" of personal crises, he shouldn't forget the "pillar of fire" — that someday his time will come, and things will improve. The main thing is to cleave to G—d through thick and thin... (Yalkut Eliezer)

This week begins the month of Nisan, when we Jews were redeemed from Egypt. When will the Messiah come to redeem us from our enemies of today? Only when we Jews become one. Consider ... when Moses sat down to count the words of the Torah, he found there were exactly 600,000 words, one for each Jew in the desert. But when he counted the Jews, he found there were 603,550 Jews. He asked the Almighty — "what about the 3,550 extra?" G—d answered... "I'll tell you, those Jews have fallen so low, they didn't earn their own "word"... But this is what you do... Make them **vauvay ho'amudeem** — draw them close and attach them to Jews who keep the Torah sincerely, and this way they have their place in the Torah also... (Torah Moshe)

There are no "extra" Jews...Every Jewish neshama is part of the Ribono shel Olam. It is the greatest mitzvah for someone who keeps the Commandments to draw in, with love and sincerity, those who have forgotten that their names, too, are inscribed in the Torah as part of a holy people...

Didn't our Rabbis teach... "he who prays for others, gets answered about his own needs first..." When we try to help others to come closer to G—d, no one gains more than ourselves...Shabbat Shalom.

Please note our new Sparks from the Torah TV schedule: *Metro Cable, Mondays at 7:30, Wednesdays at 5; York Cable, Tuesdays at 8; Willow Downs Cable, Tuesdays at 8:30; Keeble Cable, Thursdays at 8.*

Killed by terrorists in 1920

Zionist's philosophy inspired many others

Landmark Events In Our History

By ROCHELLE CARR

TORONTO —

"Ein davar" ("Never mind"), the dying man kept repeating. While expressing encouragement and faith for the future of Palestine's Jews, he insisted his friends need not worry about his wounds. With the words" "ein davar" still in their ears, his weary friends sat down and wept. It was Feb. 29, 1920, Joseph Trumpeldor had been mortally wounded.

The saga of this military heroe began 40 years before that fateful day in Palestine. Even as a young boy in Piatagorsk, Russia, he knew the hurt and sense of unfairness that went with being the recipient of anti-Semitism.

It was such treatment that caused him to devote his life to two goals: strengthening the Zionist cause and proving the courage of the Jew.

During the Russo-Japanese war he, the Jew, volunteered for front line duty, ending up with numerous decorations from the Czar's army, including the prestigious Cross of St. George and the rank of an officer.

This bravery, however, caused the tall and handsome Trumpeldor to lose his left arm. A story is told that at this point he shrugged his shoulders and remarked, "Ein davar. I use my right hand more anyway."

Throughout all this time, in the army and even as a prisoner-of-war of the Japanese, he infused Russian Jewish soldiers with the Zionist dream.

During World War I (by now he was living in Palestine), he and others like him, helped convince the British to use Jews as soldiers. They formed a Mule Corps (he received the rank of captain) which aided in the Gallipoli campaign. After the war, he put his energy and faith into the emerging Jewish settlements springing up in Palestine.

He, himself, went to Tel Hai ("Hill of Life") in the Galilee, an area much exposed to Arab hostilities. Then the tragedy occurred. Tel Hai was attacked, two girls and six men were killed, including Joseph Trumpeldor.

It appeared that all had come to an abrupt and tragic end. But such was not the case, as history has proven. What Trumpeldor stood for and his constant use of "ein davar" in the midst of tragedy lived on to inspire many, including Vladimir Jabotinsky, who wrote:

"There was a complete philosophy contained in this 'ein davar': do not exaggerate; do not see danger where none exists; do not regard a man who does his duty as a hero, for history is long, the Jewish people everlasting, and truth is sacred, but everything else — trouble and care and pain and death — ein davar."

Joseph Trumpeldor

Organizations and People

what's new...

By MIRIAM HERMAN

CANADA-ISRAEL CHAMBER

Darcy McKeough, Ontario treasurer and economics minister, is to be guest speaker, along with Israeli Ambassador Theodor Meron, at the Canada-Israel Chamber of Commerce and Industry luncheon taking place at the Royal York Hotel Thursday, March 13. He will be speaking on the present economic situation, especially with reference to trade with Israel. For luncheon reservations call 259-6633, extension 318, or 255-4110.

WRITERS ON TRIAL

The trial of two Russian authors charged with writing anti-Soviet material will be dramatized on CBC's **Performance** series Sunday, March 9. **The Trial of Sinyavsky and Daniel** is adapted from Max Hayward's **On Trial**, which was based on the actual transcripts of the trial that took place in Moscow in 1966. The time is 9 p.m. on Channel 5 (Cable 6) in Toronto.

FOR HARBORD GRADS

There have been some interesting happenings following the Harbord Homecoming last spring. First, monies left over from the event have been placed in a trust fund to provide an annual scholarship of $250 to a grade 13 graduating student. It is called the Harbord Homecoming Citizenship Award and the first recipient was Ludmila Dorkowsky (presently studying music at the University of Western Ontario) who received the award at the school commencement in the fall. Second, plans are in the offing for the formation of a Harbord Alumni Association. The initial meeting will take place in few weeks. If you are interested, call Alderman Ben Nobleman at 787-4000.

BAYCREST MEN'S GROUP

On Sunday, March 9, at 10:15 a.m., the Men's Service Group of Baycrest Centre is having a general meeting in the Abe Posluns Auditorium at the centre. The theme will be **Everything You Always Wanted to Know About Baycrest But Were Afraid to Ask** with special emphasis on admissions to the Jewish Home for the Aged.

FOR THEATRE BUFFS

The Beth Tikvah Drama Guild production of **One Flew Over the Cuckoo's Nest** opens Saturday, March 8, and then will run Sunday, the 9th; Tuesday, the 11th; Thursday the 13th, and Saturday the 15th. The Tony Award-winning play is directed by Ruth Tward. Curtain time is 8:15 p.m. at the synagogue.

AT B'NAI ISRAEL BETH DAVID

At the Oneg Shabbat at B'nai Israel Beth David Synagogue tonight, March 7, at 8:15 p.m. Professor Norman May, chairman, Canadian Professors for Peace in the Middle East, will speak on **Israel, the Palestinians and Peace.**

Then all day Monday, the 10th, from 10 a.m. to 10 p.m. the sisterhood is sponsoring an art exhibit and sale featuring many new young Canadian artists. There will also be an auction of international art at 8:30 p.m. with a preview at 7:30 p.m.

BIALIK LEARN-IN

The junior high school of Bialik held its second annual Learn-In on Feb. 19. The program consisted of lectures by prominent community personalities as well as films and Israeli folk dancing. The idea of speaking politics with Professor Norman May and law with Joseph Pomerant belongs to Mrs. Bayla Chaikov, Bialik curriculum consultant, who planned the Learn-In as an alternative to the traditional forms of education.

ABOUT KASHRUTH

All You Wanted to Know About Kashruth and Were Afraid to Ask is the subject of a panel discussion being held by Beth Tikvah Sisterhood Tuesday, March 11, at 1:15 p.m. in the synagogue board room. Participants will be Sam Resnick, Kashruth division of Congress, Central Region; Philip Greenspan, butcher; and Rabbi Herbert Feder, Beth Tikvah.

SERIES ON THE HAGGADAH

The March Chai Study series sponsored by the Centre for Creative Living will be held the first three Fridays in March. On the 7th Rabbi Richard Marcovitz, Beth Tzedec, will speak on **The Art of the Haggadah**; on the 14th Rabbi Robert Kirzner, rabbinic intern at Holy Blossom Temple, will discuss **The History of the Haggadah**, and on the 21st, Cantor Sheldon Merel, Holy Blossom, will talk about **The Music of the Haggadah** and include a Passover song fest. The lectures begin at 1 p.m. at the centre, 4700 Bathurst St.

BETH SHOLOM DOINGS

Beth Sholom Brotherhood, together with the Canadian Council of Christians and Jews, is holding an interfaith dinner meeting Thursday, March 13. Guest speaker will be Claude Wagner, Conservative MP and former Quebec attorney general. The reception is at 6 p.m. and dinner follows at 7. For reservations contact the synagogue office.

Then on the weekend of March 15-16, the congregation's cultural committee has planned a cultural weekend with Dr. Morris Mandel, author and psychologist, whose is giving a series of lectures.

PIONEER WOMEN DINNER

The Pioneer Women Spiritual-Adopt-a-Child dinner takes place Wednesday, March 12, at 6:30 p.m. at Beth Torah Synagogue, Glenbrook Avenue. The guest speaker, Yaacov Morris, minister for the Israeli mission at the UN, will be talking on current events at the UN.

BARGAINS GALORE

The sweetest sale ever is what Adath Israel Sisterhood is calling their "easy-living" rummage sale taking place at the synagogue Sunday, March 9, from 11 a.m. to 3 p.m. Bargain hunters will find such items as new and nearly new clothing, household goods, and a special sale on school desks.

Leeks - venerable Jewish food

Hearty bowl of soup superb on cold nights

bon appetit

By MARCIA KRETZMER

JERUSALEM —

Winter shows no signs of retreating, although Pesach, the Festival of Spring, is on the way. On a bleak winter's night, it is still good to come home to a hearty bowl of soup, and lots of good bread to go with it.

The archetypes of the great sustaining soups are cabbage borscht made with beef marrow bones, or split-pea soup — thick enough to stand a ladle in. But these take some preparation and lengthy simmering for their true, mellow flavors to develop. And if you are in a hurry to eat, but really have a hankering for the stock-pot, your tastebuds and stomach won't be fobbed off with canned or packeted soups.

I find that leek soups, which take an hour or less, to prepare and cook, are deeply satisfying in flavor and consistency.

Actually, leeks are a very venerable Jewish food. Rabbi Dr. Louis Rabinowitz of Jerusalem, a foremost authority on biblical flora, who used to write a popular column on the subject in the **Jerusalem Post**, referred me to the Book of Numbers (11.5). This passage relates how the Children of Israel, wandering in the desert, yearned for the foods they ate in Egypt:

"We remember the fish, which we did eat in Egypt freely; the cucumbers and the melons, and the leeks and the onions and the garlic."

Rabbi Rabinowitz says that the Hebrew for leeks: **Chatzir**, occurs elsewhere in the Bible, but usually means wild grass. Here, the reference is almost certainly to leeks. Later, in Eretz Israel, leeks were used constantly, but were picked wild, and not cultivated like wheat, lentils or beans.

One way of making leek soup, is to simmer about four good-sized leeks with two thinly-sliced onions in a little butter or margarine. Three or four potatoes, finely-sliced are added, together with seasoning and stock to cover. The soup is simmered till the vegetables are soft and then pureed in the blender. It is then reheated gently, or served chilled, with a little cream and chopped chives.

This makes an elegant, rather than a hearty dish, often called Vichyssoise, and considered one of the great French soups. However, Vichyssoise seems to be something the Anglo-Saxons dreamed up, because the French do not seem to have heard of it. The **Larousse Gastronomique** has no mention of it, although it lists a similar, but richer dish, under Potage Creme de Poireaux.

Here is a more robust version of leek soup. If you leave out the carrots, you will have something on the lines of the classic Potage Bonne Femme. But the carrots are really good, so leave them in, and call the soup instead, **Marak Eshet-Chayil** — which means roughly the same thing in Hebrew.

MARAK ESHET–CHAYIL

4 medium potatoes *4 large leeks*
3 medium carrots *2 medium onions*
salt & pepper to taste *hot water*
3 tblsp. butter or margarine
6 tsps. pareve chicken soup powder

1. clean and trim leeks well, discarding tough, green outer leaves, and chop. Slice onions finely and cook leeks and onions together, in the butter, without browning, in a covered pan

2. when leeks and onions have softened, add carrots and potatoes, peeled and diced small

3. sprinkle vegetables with salt and pepper and soup powder. Carefully add hot water to barely cover. Bring to a boil, then simmer, stirring occasionally, until the vegetables are extremely soft. Using a fork or wooden spoon, mash the vegetables against the sides of the saucepan, so that the soup is thickened, but not pureed. Simmer for a further 15 minutes, and serve with warm black bread or rolls, and butter. Makes 6 generous portions

* * * * * * * * *

Shabbat Shalom!

copyright Marcia Kretzmer, 1975

Dulzin addresses UJA leaders

Cont'd from Page 1

Security, aliyah and the closing of the "social gap" are the three most urgent problems facing modern-day Israel, stressed Dulzin.

He emphasized aliyah and poverty, following a detailed examination of Israel's defence needs, because of their close relationship. He said that increasing numbers of new immigrants are beginning to confront the envy of poverty stricken Israelis due to the wide gaps in their respective lifestyles.

"Israel must solve this problem for the sake of social justice but also for the well-being of the country," he remarked. Dulzin admitted that Israel has not absorbed the immigrants who streamed into the country one generation ago.

In sounding his appeal

Leon Dulzin

for additional funds from the Diaspora, he acknowledged the fact that Israel cannot raise the money alone. "We need your help, but this isn't an expression of weakness. It's a joint effort," he said.

In an analysis of the political situation, he said the world has been misled on two essential elements of the Arab-Israeli dispute: first, that the Arabs are peace-loving; second, that the Palestinians are really without a homeland.

He did not elaborate on his initial comment, but delved into the Palestinians at some length.

After decrying the failure of some Jewish youth to appreciate or understand the dimensions and truth of the Palestinians, Dulzin launched an attack on the notion that the Palestinians are, in fact, the original inhabitants of historic Palestine. He quoted from a 1926 British Mandate document which, he said, contradicts the widely-held notion that the Palestinians predated the Jews in that part of the Middle East. He said the majority of Palestinians are actually the descendants of immigrants who were attracted to the country by the prospect of Jewish economic development.

Dulzin said Yasser Arafat, PLO chieftain, neither represents the Palestinians or anyone else. And he heaped scorn on the idea of the necessity of a Palestinian state on the West Bank and in the Gaza Strip. The Palestinians should create a state of their own in Jordan, he said.

Referring to current Middle East diplomacy, Dulzin advocated a resumption of the Geneva Peace Conference, which temporarily terminated its work in December, 1973.

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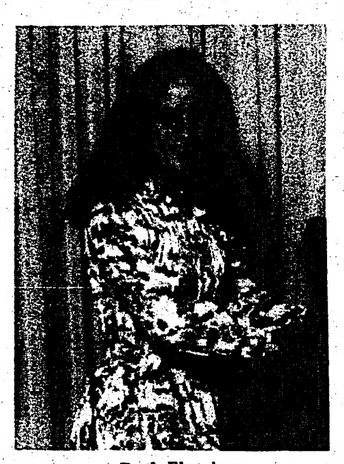

Ruth Ekstein

Oh to be young, beautiful and talented! It's all happening to 14-year-old Ruth Ekstein, who just won first place in three separate pianist categories in the Kiwanis Music Festival, and a $150 scholarship and a trophy besides. Actually, winning is nothing new for the grade nine junior high student; she has come away with a scholarship for the past six years. But the R.J.R. Russel Memorial Trophy (for the top winner among the winners) is a first-time experience for her, only because the competition had not been open to under 16-year-olds before. Ruth's scholarship money goes towards her tuition fees. And proof that the Eksteins are a talented family is the fact that 13-year-old brother Peter has won a couple of piano scholarships along the way, too. Their parents are Anita and Frank Ekstein.

* * * * *

Berta Ovnat, who has made a name for herself on the Toronto art scene (besides being the wife of the Israeli consul), opens a one-woman show at Galerie Heritage on Yorkville Avenue this Thursday, March 13. In all, there will be 60 pieces of her pen and ink drawings and hand-woven tapestries on display. Entitled **My People**, the collection reflects the way of life of modern Israel. The exhibition will be officially opened by **Israeli Ambassador Theodor Meron** at 8 p.m. It will run to the end of the month.

* * * * *

Mount Sinai Hospital's executive vice-president, **Sidney Liswood**, was among the seven recipients of the Civic Awards of Merit given by the Toronto City Council yesterday. Cited for his "dynamic leadership and contribution to the hospital over the past two decades," he was joined by other local luminaries poet **Margaret Atwood**, author **Pierre Berton, Rev. Eilert Frerichs**, actress **Barbara Hamilton**, film producer **Donald Shebib** and trade unionist **Harry Simon** in the Civic Honors Day ceremony in the Council Chamber.

* * * * *

Toronto freelance photographer **Brian Willer**, a contributor to **The Canadian Jewish News**, is featured in a four-page story (and pictures) on his career in the March issue of **Macleans** magazine. The 27-year-old photographer covered many major national and international news events during the late '60's and early '70's while on staff of **The Telegram**, and "shot" many of the world leaders including **Golda Meir** and **Moshe Dayan**. His work has been chosen by the Ontario Art Gallery to be included in the Canadian Contemporary Photography exhibit that will be shown across the country and then go on international tour.

* * * * *

Hadassah-WIZO's national president **Neri Bloomfield** and the executive director **Lily Frank** will be coming in from Montreal for the launching of the Toronto Youth Aliyah campaign Thursday, the 13th. Youth Aliyah, the rescue operation that began 40 years ago for the youth of Germany and expanded to include all the trouble spots in the world, today cares for more than 14,000 children.

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Ilse Seetner plans publicity for the Hadassah Organization's Youth Aliyah program. A survivor of the Holocaust, she is chairman of the program. (D. Groskind)

Fund-short Youth Aliyah attains amazing results

By ROCHELLE CARR

TORONTO —

To Mrs. Ilse Seetner, her involvement in Hadassah-WIZO, particularly her chairmanship of the Youth Aliyah program, has a deep personal meaning.

As a child growing up in Germany, she remembers the words "Youth Aliyah" being used every day in her home. By then Hitler was in power and to many German Jews who could not afford to get out of the country as a family unit, the Youth Aliyah trains at least meant there was some vestige of hope for their children to leave.

In an interview with **The Canadian Jewish News**, Mrs. Seetner recalled one such incident. A widowed aunt of hers, with nine children, managed to get all her children, ranging from 16 years to two years old, on Youth Aliyah trains between 1935 and 1938. Everyday, Mrs. Seetner remembered, one could find her aunt at the Cologne railway station. Two of the children got to Palestine and the rest to England. Her aunt died in a concentration camp. Speaking softly, she ended her story by adding, "It was just an act of God that I managed to get to Canada with my parents and sister, one month before the war broke out."

It was because of the conditions prevailing in Gemany 40 years ago that Youth Aliyah was begun. In the last 40 years, over 160,000 children have been saved through Youth Aliyah, the largest organization of its type in the world.

At first the program's main goal was to save children by trying to get them into Palestine. Because of changing conditions, the greatest challenge to Youth Aliyah today is to help meet the varied needs of the children of Israel.

The need for funds is underlined by the fact that 25,000 to 30,000 Israeli youngsters were not absorbed by Youth Aliyah's facilities, which include vocational schools, villages and institutions for children with learning disabilities and emotional problems.

"I get such sad cases histories, I really wonder sometimes how we can rehabilitate these children. Nevertheless, the most amazing results are attained through the efforts of those running the various centres. But, the saddest part of all is that so many children are turned away because of the lack of available funds," she said.

A major cause for the lack of funds is the apathy of many Jews, which, Mrs. Seetner believes, is really based upon a lack of knowledge concerning existing needs. Because of her experiences as a child in Germany, any form of apathy amongst Jews anywhere concerning each others' needs, frightens her. "We can't have such a large proportion of Jewish people not sharing and caring," she said.

In an attempt to make the public more knowledgeable, under her chairmanship, members of Hadassah-WIZO are going into Hebrew day and after-hours schools with a slide program accompanied by explanatory material of the past successes and present and future needs of Youth Aliyah. "In addition to making children here aware of how fortunate they are and the importance of the need to look after each other, the program will factually illustrate the needs of our fellow Jews in Israel," she explained.

As well, Mrs. Seetner, who joined Hadassah-WIZO about 30 years ago as a young bride, is spending numerous evenings speaking to her organization's own membership about Youth Aliyah's dire needs. It has been her experience that, particularly with the groups of young members, once her audiences become knowledgeable they respond most willingly to aid Youth Aliyah projects.

Foster parents recall pleasant Passovers

By ELLIE COLEMAN

[Second of two parts]

MONTREAL —

"Our Passover seders were fantastic. We'd be 25 around the table. I did the cooking. The girls cleared the table and did the dishes. The kids were happy."

Anne Pervin has a lot to look back on when she thinks about "the kids." The memories must mostly be good ones; Jewish Family Services presented her with a plaque last October after she had completed 14 years as a foster parent.

She was 42-years-old when she and her husband Abe opened their home to the first of over a dozen foster children. The Pervins' own children were aged 7, 12, and 16.

The decision to take in children whose parents were incapable of caring for them came out of a painful experience. Anne Pervin's mother, who had been living with the family, had a stroke and the Pervins were obliged to place her for permanent care in an institution.

"I felt guilty about it, even though her condition wasn't my fault.

And I thought I might try to do something for someone else. I've always been good with children..."

Children are placed in foster homes on the understanding that if the natural parents becomes capable of caring for the child once again, the child returns to the parents' home. The stay may last just a few days or weeks or it may extend for months or years. Room, board and other expenses for the child's upkeep are paid by the government.

In the Pervins' case, the children stayed in their foster home until the age of 18, with one exception. At 18, the child is no longer subsidized by the government.

Anne Pervin doesn't regret her decision. The major and minor crises and triumphs of 14 years enriched her life, so that she feels a bit wistful at having "retired" from her career as a foster mother.

"It's gratifying when you know you're taking part in helping a child whichever way you know how. These children have been through so much heartbreak."

There were seldom fewer than six foster children at a time staying in the Pervin home. Sometimes the living room-dining room became a bedroom, and the playroom a dormitory. The children slept two or three in a room. After all, as Anne Pervin matter-of-factly said, "it's more important that they each have a home than that they should have their own room."

The Pervin family had an agreement that newcomers were to be given a month of special consideration while they got used to the new surroundings. During that time they were not asked to do chores or conform to other household rules.

"One thing all of them had in common when they arrived," recalled Mrs. Pervin, "was an insatiable appetite. They would devour all the food in the kitchen. It came from their hostilities. When they felt a bit more secure, their intake went down."

After this "trial period," the child was given the same responsibilities as the three Pervin children and the other foster children.

"I'm a strict person," Mrs. Pervin said. "I keep to a routine, although I let up a bit once in a while. The children always did their own chores. No one ever went to school without making their bed first. In the playroom, they were independant, as long as they picked up their toys afterwards. One called me 'the red-headed sergeant.'"

The playroom served as a place of reckoning when the children had fights. Mrs. Pervin would bring the warring parties there and let them battle it out under her supervision.

"I stayed to make sure they wouldn't seriously hurt one another. Usually they got a bit hurt, and each would go off to have a good cry. Then things would be fine again."

The major responsibility for raising the foster (and natural) brood went to Anne Pervin, since her husband, a travelling salesman spent much of the time away from home. "The red-headed sergeant" kept in regular contact with the Jewish Family Service social worker and sometimes consulted a psychologist or psychiatrist.

She said she heard no complaints from her own children about the stream of new arrivals, but, on the contrary, received wholehearted support. It's probably no coincidence that her daughter will obtain a master's degree in social work this May.

At one point, a foster child was placed in the psychiatric wing of a hospital at the same time as Mrs. Pervin's youngest son was also in hospital, for appendix removal.

"My son urged me to go to the other boy. 'He needs you more than I do,' he told me."

Sundays, the foster children visited their parents. It was rare for parents to visit the Pervin home, though, because the Pervins felt it disrupted the atmosphere for the other children.

In the summers, while the Pervins stayed at their summer cottage, the children attended camp.

"I always liked to visit them at camp, bring them little things — even when visiting wasn't allowed. Once I got in by saying I was a social worker! And when my son was working there as a dishwasher I got in to visit him and of course, saw the other kids. But I eventually learned that I didn't have special privileges just because I was a foster mother."

When the Pervins moved to a smaller home last August, they could no longer accommodate foster children. The last "batch", as Anne Pervin calls them, are living with her former next door neighbor. Mrs. Pervin visits them every week.

She wishes she could take in foster children as before, because she understands the desperate need for a bank of available foster homes.

"These human beings have been tossed and thrown around. Some have already been in five or six homes," Mrs. Pervin told **The Canadian Jewish News.**

When a child finds himself terrifyingly alone, a family has to be there to open its home and heart. The Pervins did, and while they may have economized on space, they are still reaping dividends in love.

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"Multiculturalism is a permanent government policy" John Munro

As Minister responsible for Multiculturalism the Honourable John Munro gives direction to the overall impact of multiculturalism in all departments of the Government of Canada. He is specifically responsible for the Multicultural Program in the Department of the Secretary of State.

In the Department of the Secretary of State
The Multicultural Program is designed to assist and promote cultural development of all Canadian groups wishing to preserve and contribute their heritage to Canada. Implementation of the following activities helps to achieve this goal:

Project Grants Program
Makes funds available to voluntary groups in support of multicultural activities.

Multicultural Centres Program
Provides grants to voluntary groups to organize multicultural centres in local communities.

Canadian Identities Program
Strives to strengthen the cultural identity of minority groups and promote an understanding and awareness of Canada's cultural diversity.

Canadian Ethnic Studies Advisory Committee
Formed to advise on the development of research on ethnic studies in Canada and administer a program of visiting professors of ethnic studies at Canadian universities.

Third Language Teaching Aids
Makes funds available for the development and production of teaching materials for language classes.

Immigrant Integration Program
Assists various groups in helping immigrants to participate fully in Canadian society.

Ethnic Groups Liaison
This program makes available professional resources at the national and local levels to assist groups in organization and communication.

In the National Film Board
The National Film Board has produced over 400 of its films in 19 different languages. These may be obtained free of charge from National Film Board offices in the following cities: Vancouver, Winnipeg, Toronto, Montreal, Ottawa and Halifax.

In the National Museum of Man
The National Museum of Man in Ottawa documents the history of all Canadian ethno-cultural traditions. The Museum has accumulated a vast number of artifacts, tape recordings, video tapes and films. Special attention is being placed on such elements as folk architecture, home furnishings, pre-industrial techniques of food production and handicrafts, traditional story-telling, family and community life, feasts and rites. Cultural exhibits and travelling displays are also being prepared.

In the Public Archives
The National Ethnic Archives program is designed to find and protect ethno-cultural records from loss, damage or deterioration. A staff of area specialists has begun collating records of this rich and important aspect of our heritage through contacts with ethno-cultural organizations, associations and individuals.

In the National Library
The National Library has undertaken the organization of a Multilingual Bibliservice. Its aim is to acquire books in non-official languages spoken in Canada and make them available through public libraries. It is hoped that the blocks of books, in ten languages, will be ready for mailing at the beginning of 1975, five new languages being added annually.

For further information contact the following offices, addressing all correspondence to:

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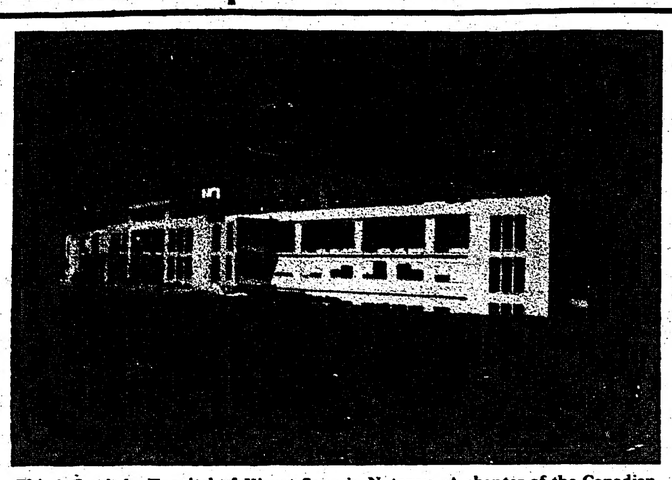
Organizations and People

Chassidic community opens hospital

By MIRIAM HERMAN



This is Laniado Hospital of Kiryat Sanz in Netanya. A chapter of the Canadian Friends of Laniado was recently established in Toronto — the first in Canada.

TORONTO — Laniado Hospital, Kiryat Sanz, located near the Mediterranean Sea, is Natanya's first and only hospital.

It represents the fulfillment of a dream that has already brought into being synagogues, yeshivot, a nursery, and a home for the aged. With its population of 2,000, Kiryat Sanz, a northern suburb of Natanya, is the inspiration of Rabbi Solomon Leib Halberstam, who left America 17 years ago to develop a community in Israel for his Chassidic group.

One by one, the institutions have been established, and now the 140-bed medical centre completes the picture. Although it is religiously sponsored and maintained, it has been built to serve all the 100,000 citizens and tourists of Natanya and the surrounding areas.

The maternity wing is already in operation and three more areas — diagnostic, specialty and night clinics, — opened this week. Other medical and surgical facilities will be opened as equipment and furnishings are made available.

"The exterior is completed and now the interior is being finished," explained the hospital's public relations director Rabbi Meier Eisemann, who has been in Toronto to promote the formation of a local chapter of the Canadian Friends of Laniado Hospital Kiryat Sanz.

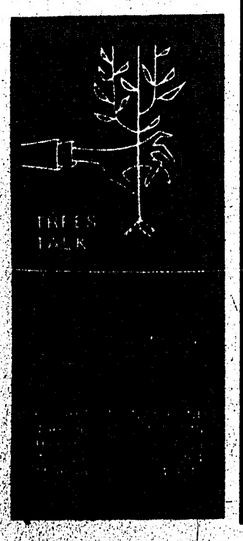
The hospital gets its name from two Syrian Jewish brothers, the Laniados, successful bankers in Switzerland, who left an in Switzerland, who left a bequest in their will for the establishment of a hospital in their name in Israel. Other grants have come from the Israeli government and from the A.I.D. program (Aid for International Development) of the U.S. government. The rest of the funding is coming from the private contributions of individuals and organizations, and through the numerous chapters of Friends of Laniado in various cities throughout the world.

The Toronto chapter is the first such group to be formed in Canada. The formation committee represents a broad range of interested community leaders. The first parlor meeting is set for March 17, with Rabbi Eisemann as the guest speaker. Incidentally, the rabbi resided in Minneapolis for 17 years before making aliyah to Israel. In fact, most of the staff of the hospital is from the U.S. or Great Britain. And the hospital is directed by an international board with Rabbi Halberstam as president.

The goal of the Toronto chapter, as the committee sees it, will be to raise funds for a Toronto wing for the hospital.

Future plans for Laniado, once all the departments are functioning, include a school of nursing, a medical residence and a centre for medical research.

A monthly medical lecture series is already in progress and they are very well attended by the citizens of Natanya.



Toronto youth relates incident leading to arrest of JDL group

voice of youth

By JEFFREY LIPSITZ

The Jewish Telegraphic Agency recently reported the arrest on Feb. 10 of seven members of the Jewish Defence League, including JDL founder Rabbi Meir Kahane, who were arrested at Temple Emanuel in New York City on charges of criminal trespass.

Russ Kellner, JDL operations officer, was quoted at the time as saying that the seven JDL members had been holding a vigil in the virtually empty sanctuary of the Reform synagogue in protest against "the silence of American Jewish leadership on United States pressures on Israel" in the negotiations for which U.S. Secretary of State Henry A. Kissinger recently visited (and will soon visit again) in the Middle East.

The sit-in to protest alleged U.S. pressure on Israel, was one of a series of actions staged by the JDL since the return from Israel of Rabbi Kahane, who has since been sentenced to one year imprisonment on charges of parole violation.

One of the seven arrested was 17-year-old Torontonian Joseph Schacter, who related the incident in an interview with **The CJN.**

The seven members of the C.A.I.R., the JDL 'Committee Against Israeli Retreat,' gathered at Temple Emanuel "to protest the terrible silence of Temple Emanuel in the face of Ford-Kissinger pressure on Israel to make suicidal concessions," according to the notice distributed at the protest.

The notice also explained that the JDL members were sitting-in "to demand Emanuel's ... support for a policy of not one inch of retreat from the liberated lands."

According the Schacter, the rabbi of the Temple indicated to the protestors that they could not teach their 'philosophies' in the sanctuary, where they were sitting. Schacter said, however, that the seven JDL members were studying the Bible.

Between the hours of 4:30 and 6:30 in the afternoon, they repeatedly asked the rabbi to recognize their protest, but he refused and asked them to leave. They refused to leave even after the closing of the Temple was announced, so the police were soon called and the seven members of JDL hauled off in a paddy-wagon to the police situation.

Each was photographed, fingerprinted and interrogated by the police and the FBI. By 11:00 p.m., after their lawyer had been summoned, they were released.

Incidents of this nature, where JDL members protest against establishments, are not uncommon.

A group of JDL members protested at a recent debate between Israel leftist journalist Peretz Kidron and U of T graduate Meyer Rosen; Kidron was represented as "an Israeli (who) speaks out for PLO recognition."

In a letter to the editor in Feb. 21's **CJN**, Neil Edwards of the Sudent Mobilization for Israel, the group which sponsored the debate "for educational purposes" at Adath Israel Synagogue, lashed out at the JDL.

Inherited devotion from late father

Love of community work keeps 70-year-old young

By JANICE ARNOLD

Max Wolofsky

MONTREAL — With dancing eyes darting over black-rimmed bifocals and shirtsleeves rolled up to the elbows, Max Wolofsky, 70, sits at this cluttered desk amid the constant noise of shuttling presses and ringing bells and the hurried commotion of a busy printing shop.

"This is what keeps me old," confessed Wolofsky whose wit and youthful demeanor would be an inspiration to an individual half his age although he'd be the first to deny it. "The noise only bothers you when it stops."

"How do I stay young despite my age? I guess by keeping active, keeping busy, keeping involved."

"It's his sense of humor," an employee interjected.

Wolofsky, past president and present national vice-president of Jewish Immigrant Aid Services, Eastern Region, was honoured on his recent 70th birthday by the establishment of a JIAS Vocational Bursary in his name.

"I'm quite thrilled about the vocational bursary because the cause is the immigrant." The money will help finance the upgrading of acquiring of new skills for a needy immigrant.

"I inherited a love for communal work from my late father who, through the medium of the papers he founded and also through his own personality," was a pioneer and champion of the early Canadian Jewish settlement.

His father, Hershel, was founder-editor of the **Keneder Adler** (1907).

The first Yiddish language newspaper in Canada and the oldest Anglo-Jewish publication), **The Canadian Jewish Chronicle** (1913) and a founder of JIAS.

"Much of the beginnings and history of early Jewish community life were mirrored in **The Adler** and **Chronicle**," said Wolofsky, whose father died in 1949.

"Much as I try I won't be able to pass on as rich a heritage," he says. Wolofsky, however, feels that his daughter, Mrs. Merle Frankel, who became the first woman president of Hiller, "has caught the spark."

The younger Wolofsky, a native of Montreal, graduated from McGill University in 1925 and proceeded to Brooklyn Law School where he received his law degree.

He practised law in New York until 1947, when he returned to Montreal to enter the publishing field and the mainstream of Jewish community work.

Continuing where his father left off, Wolofsky became publisher of the **Canadian Jewish Chronicle** from 1947 to 1964 and of the **Keneder Adler** until 1967.

"Until the 1950's the **Chronicle** played a considerable part in the political and communal life of the Jewish community ... but like most ethnic newspapers, it had fallen on hard times, the well had run dry. There was seldom a material contribution. "The situation is now entirely different, you have a strong community response. It's whole new ball game."

Community work, especially with JIAS, has been his sustaining interest and he has "no intention of retiring from it as long as I have enough vim and vigor to carry on," but he does hope he will soon retire from the business world.

Wolofsky does ironically think that retirement at 65 or younger is a sensible idea but "perhaps one reason I don't retire is my wife doesn't want me home all the time."

"I believe it's time we turned the establishment over to the new generation... I'm very happy that regardless of some of the criticism we have about youth today, they're definitely going in the right direction. It's a source of gratification to see they have been able to take over positions of responsibility ... mind you, I don't think I'm ready for Paperman's yet."

Beside putting in a full work day as president of Eagle Publishing Company, Wolofsky is also secretary and director of Canada-Israel Securities Ltd., honorary president and past president of, the Rabbinical College of Canada from which he received the Torah Award, and a member of the board of directors of Canpal (Canadian Israel Trading Co.).

Wolofsky served as general chairman of the Montreal Israel Bond Organization during five separate years and received the Canada-Israel Friendship Award in 1968. He also sat on the Board of Trustees of AJCS and Board of Directors of the Jewish National Fund of Canada.

"Between making a living, trying to leave a legacy from my father, and a continuing interest in community activity, my years rest lightly on my shoulders."

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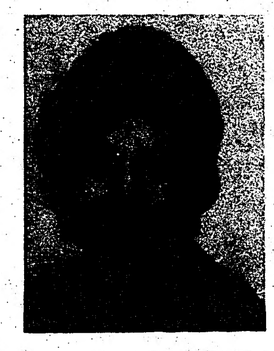

Mrs. Esther Enushevsky of Welland, Ontario, is pictured signing the documents for the erection of the Hyman Maurice Enushevsky Kindergarten which will honour the memory of her late husband, while her two sons (on the left) Bernard Ennis and (on the right) Dr. Julius Ennis look on.

A new Kindergarten is being built in Ashkelon, Israel, to bear the name of veteran resident of Welland, Ontario, Hyman Maurice Enushevsky, who passed away on November 23, 1974. This announcement was made by Thomas O. Hecht, National President of the United Israel Appeal of Canada Inc.

The Kindergarten, which will service immigrant children presently settling in Ashkelon, was built by the wife of the late Hyman Maurice Enushevsky, Mrs. Esther Enushevsky and by her children, Mrs. Pearl Davis, Hamilton; Mrs. Ruth Segal, Woodstock; Dr. Julius Ennis, Welland; Mr. Bernard Ennis, Welland and Mrs. Rita Weintraub, Vancouver.

The Kindergarten, which will house two separate classes, will be surrounded by a well-equipped playground provided by the eighteen grandchildren of the late Hyman Maurice Enushevsky.

Audio-visual equipment for the Kindergarten itself has been provided by Jewish and non-Jewish friends.

The Kindergarten, which is in the process of completion, will be opened shortly and provide a much needed educational facility for the rapidly growing community of Ashkelon which is situated on the Mediterranean Coast, south of Tel Aviv.

The Kindergarten will link in perpetuity the name of Hyman Maurice Enushevsky with the soil of Israel.

Rabbi Y. Laufer of the Lubavitch Organization shows youngsters from Adath Israel Congregation how to prepare Misloach Monot. These packets of food and pennies were distributed during Purim to schools, clubs and synagogues by Lubavitch youth. Also about 500 Russian immigrants joined the Lubavitch, the Mizrachi and Bnai Torah Congregation for Purim festivities at Shaarei Shomayim.

Expand well-accepted service, says busy Mount Sinai chaplain

By JUDITH BASHEVIS

TORONTO —

The winter rain beat mercilessly on the car windows. Rabbi Sheldon Steinberg, chaplain at Mount Sinai hospital, had one hand on the wheel and was wolfing down a sandwich with the other. "My wife says she prays for me every day," he said, laughing. "She knows I drive with one hand."

Eating on the run — one of the occupational hazards that go with the job of being counsellor, sounding board and moral support to the dozens of patients the rabbi visits each week at the University Avenue hospital. Well into the morning, he dashes across the road for his rounds at Toronto General and Sick Children's. By early afternoon, he's tearing uptown, where he teaches four afternoons at Associated Hebrew School, sandwiching in a few visits to North York General between spare classes. Somewhere in that six-day week of his, he scoots up to the Don Jail, Riverdale and Queen Street Mental Health Centre, where the Jewish inmates and patients are not forgotten.

That's a lot of territory for one man to cover. That notion aside, he's not one to complain. Rabbi Steinberg, an affable, pleasant, 40-year-old native of Boston, began his hospital hopping last September, with his appointment as part-time chaplain at Mount Sinai, the home base for his work. This was breaking new ground for the institution, which previously had shied away from, officially hiring a chaplain.

A study last year showed Mount Sinai was the lone large Metro area hospital without a co-ordinating chaplain. A report on Jewish chaplaincy services in Metro, commissioned by the Canadian Jewish Congress and the United Jewish Welfare Fund, released last April, pointed out the need for a recognized chaplaincy office. It also provided various working models and one of those tested was the appointment of the rabbi as part-time chaplain through the CJC chaplaincy committee.

Rabbi Sheldon Steinberg — chaplain of Mount Sinai.

The study also recommended extension of the existing chaplaincy services to isolated areas in the community, such as senior citizens living in government housing projects. Prior to Rabbi Steinberg, the rabbi of Beth Emeth, Bais Yehuda, Joseph Kelman, served unofficially in this capacity, mainly at Branson and North York General.

A good many of Mount Sinai's Jewish patients (they make up one third of the hospital's population), are unaware a chaplain exists, even though this service is described in a pamphlet every patient receives on admittance. Also, many patients are visited by their own rabbis but a Welfare study showed 50-60% of Jewish patients were unaffiliated with any synagogue or Jewish organization.

Once Rabbi Steinberg sets foot in the door, it's usually for a 15-minute visit, depending on the individual's physical and psychological states. "Being in the hospital is a frightening experience. They need strength from whatever source they can get it," said Rabbi Steinberg.

Often, he's there just to lend an ear, say a few psalms or a **Mee Shebairach**, if asked, or will help put on tefillin when the desire to do so is expressed. Often, he notes, patients will want siddurim for their own use. Even though there are no regular co-ordinated prayers at Mount Sinai, a shul with a mechitza is under construction in the foyer and will have two or three minyanim a week, starting at the end of Pesach.

The rabbi's task isn't all spiritual. He recalls an occasion when he was asked by a social worker to help a young couple who couldn't agree on a name for their new baby. He suggested choosing a neutral name that satisfied both parties.

Rabbi Steinberg also advises on the availability of kosher food and electric candlabra for women who want to light Sabbath candles while in hospital.

It all adds up to a lot of work for one man. As he sees it, the office could use three or four assistants. But in the meantime, a bikkur cholim or visiting the sick committee has been established, comprised of young men and women. Although just getting off the ground, one of its first tasks was distribution of hundreds of bags of shaloch monas, for on Purim for those in the downtown hospitals.

For some, visiting the sick is a sticky situation. Many don't know how to react. The patient, too, is unsure of the surroundings, spending most of his time on introspection and reflection. The emphasis in treatment, is usually on mending the physical, instead of treating the patient as an entity. Rabbi Steinberg says he would like to see the chaplaincy "as an integrated part of the hospital staff, playing an important role in bringing the patient to a healthy state."

The rabbi, who helped as chaplain at North York General for three years feels such duties must extend beyond the hospital doors — once the patient is home he is more physically self reliant but mentally has more to cope with. This is the time, he said, for health care to reach past the hospital stage.

Issue taken with 'futile dialogue' that's implied to represent Jewry

in my view

By CHARLES LAZARUS

Rabbi Bernard Bloomstone, Temple Emanu-El, Montreal.

My Dear Rabbi:

It has been quite some time since we last had a chat, but I did not for a moment think that our next encounter would come in last weekend's church page of **The Montreal Star.**

Ordinarily, I do not read the church ads because, frankly, I have belonged to my own true religion for so many years that there is simply no point in seeking alternatives.

Last Saturday evening, however, (Thank God it was after sundown), there I was turned to the church page, and there you were, full-face and smiling benignly (or was it tolerantly) in an advertisement for St. George's Anglican Church.

The ad listed the church schedule for the following day, appropriately Sunday: 8 a.m. — Holy Communion; 11 a.m. — Nursery and Church School; and 11 a.m. — **Brotherhood Service** Preacher: Rabbi B. Bloomstone, Temple Emanu-El, Montreal.

I looked at the picture, looked at your smile, and began thinking of this latest adventure into "dialogue" and "brotherhood" triggered, no doubt, by the Vatican's recent pronouncement on Christian relations with Jews; and how the Jewish religious community has become more polarized than ever, the extremes split between those who believe in talk, talk and more talk, and those who argue: What's there to talk about?

As I pondered the ad in which a man of smichah, the ordination to the rabbinate and among the highest honors in Judaism, was the featured "preacher" in a Christian church, try as I might and assuming your motivation to be exemplary, I could not help but recall something David Ben-Gurion said to those Jews concerned with assuring non-Jews, that we are, as Shylock said, like "them".

Ben-Gurion, not exactly the most observant and pious of Jews warned, that what was important was what a Jew did, and not what Goyim said or thought.

I can't help feeling, my dear rabbi, as I have felt and believed for many years, that all these gestures of dialogue and brotherhood with non-Jews, are not only exercises in futility, but in fact, as samples of 1975-style religious progressivism and liberalism, in fact symptoms of a defensive shtetl mentality, a dybbuk still possessing the souls of too many Jews.

The shtetl mentality is simple to appreciate, when understood in the context of the Eastern European progroms: If the Goyim think we're more like them than they think, and prove it to them, they won't think of us as the people God has chosen to destroy!

Aside from the pointlessness of continuing attempts of reaching any theological "understanding" with Christians through dialogue and brotherhood, even as the Vatican's most recent gesture on behalf of Jews still rejects all Jewish attempts to lift the curse of deicide which has haunted us through the millenia, there is the question of taste.

You will forgive me, I'm sure, if I suggest that many Jews in our community, and they need not necessarily be the ultimate of piety, will take offense at a Jew who is publicly designated as a rabbi to get "billing" in showbiz style, as the featured "preacher" at a Christian church service.

(Not nearly as bad, incidentally, but still disturbing was Rabbi Allan Langner's recent appearance on a CBC interview about the Vatican's pronouncement on Jews, his head bared as beautifully as was Rabbi Bloomstone's in the church ad.

(My being upset with the Rabbis Bloomstone and Langner sans kipah, is not that I feel every Jew is compelled to cover his head at all times, since I do not do so myself; it is simply that I am always frightened that a bare-headed rabbi erases the visual symbol of what makes us distinctive from others).

May I assure you, Rabbi Bloomstone, that I do not challenge the right or desireability for any Jew to dialogue with Christians, on any subject, to his heart's content and wholly on a personal basis; but I do challenge his right to do so in his position as a public figure and in an official capacity, as is implied in the ad for St. George's Church, or as was implied in Rabbi Langner's appearance on CBC and in his lengthy article written for **The Montreal Star**, in which he upheld the Vatican's action as some noble gesture by the Christian Church on behalf of Jews.

In your case, I must concede, my complaint is perhaps academic inasmuch as I am not a member of Temple Emanu-El and in no way is it implied that your preaching at St. George's was on my behalf.

In the case of Rabbi Langner, however, he was introduced as chairman of the National Religious Affairs Committee of Canadian Jewish Congress, both on the CBC interview and in his **Montreal Star** article, and since CJC is the representative body of the Canadian Jewish community, it is only fair to ask if the good rabbi's position received prior clearance from the Religious Affairs Committee and CJC's national officers.

Yours, with Brotherhood,
Charles Lazarus.

Gentile employees support UJA drive

TORONTO —

For the first time members of non-Jewish staff at Baycrest Centre for Geriatric Care have been included along with their Jewish fellow workers, in the Centre's United Jewish Appeal-Israel Special Fund campaign canvass.

"By only canvassing Jewish employees, we were almost practising a form of religious segregation," said Walter Lyons, 1975 chairman of the UJA Community Services division, and administrator of the Jewish Home for the Aged. "This year we decided our non-Jewish staff should at least be made aware of what UJA is all about and be given the opportunity to make a contribution if they wished to do so."

A personal letter was sent to non-Jewish staff members by Sam Ruth, Baycrest executive director, informing them that on Feb. 19 a one-day canvass would take place and the UJA film, **The Will to Do**, would be shown every hour from 8:30 a.m., continuing throughout the day and evening. They were told they would be welcome if they wanted to attend any of the 11 showings.

"It was soft sell all the way, no pressure whatsoever was exerted. The film really told the story for us," Lyons said. "The results were absolutely amazing."

Pledge cards were unobtrusively placed on a table in the auditorium where the film was being shown and without being asked, every employee took one. To date 289 members of the staff, Jewish and non-Jewish, have made contributions amounting to $21,539 and there are only 30 cards as yet uncovered.

Last year, during the Yom Kippur War emergency, Baycrest staff contributed $15,000, an amount unprecedented up to that time. Walter Lyons is confident that at least $22,000 will be raised for the 1975 campaign.

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For more information about the new ministry, you are welcome to write in your own language to:

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Communications Branch
Main Parliament Building, Room 347
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Robert Welch, Minister

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Arts

American Susan Bredhoff, 23, is the sparkplug performer of the revue, El Grande de Coca Cola at Old Angelo's.

Susan Bredhoff at the age of 23: a cool, creatively-fulfilled woman

By JUDITH BASHEVIS

TORONTO —

Her name is Susan Bredhoff; she's a cool 23, creatively-fulfilled, a woman doing her own thing in her own right. So when you're on the way to Old Angelo's for an interview, where Susan is currently performing in the cabaret review, **El Grande de Coca Cola**, you expect some coy young thing, a chic name-dropper with easy sophistication.

So Susan Bredhoff walks in, eases her somewhat haimeshe frame into the narrow booth, and while sipping coffee in the early afternoon, spits her gut feelings out on what it's like to be a young Jewish actress. And after an hour or so of rapping, she emerges as a nice kid from Manhattan, with a spunky drive for success and a haimeshe smile that probably looks that way on opening nights.

She's honest about the business — knowing you can easily have one foot on the rung of success while the other shifts uneasily in the unemployment lines. But theatre is on the upswing in New York, she hastily assures you. Rumor and box office figures had it that productions were in a slump. "Well", says Susan, "they aren't as lavish as they used to be but there are parts." It's picking up, she feels, because people are using theatre as an escape hatch.

"You can't always get what you want; but you get what you need," she laments, quoting rhetoric from the song by The Rolling Stones. It's a practical philosophy for an aspiring actress, and devoid of fanatacism. There isn't any particular role she's hung up on playing.

She just chalks every role up to experience, her best teacher. After graduating in liberal arts from New York University, coupling that with numerour roles in college stage productions, Susan decided it was time to nurture her childhood dream of becoming an actress. She studied under Wynn Handman, director of American Theatre Place, supplementing this with television stints on **Wide World of Entertainment** and the CBS daytime soap opera **The Edge of Night**. One of the high points in her fledgling career, after roles in small theatres, was the lead in **In Our Time**, at the off Broadway St Clements theatre.

The whole stage scene can be hell, she admits ruefully. But the key to maintaining her sanity and stamina is being able to be her own person, keeping a clear ahead on who she is and where she's going.

She recalls the year, 1971, when she participated in an experimental theatre workshop with The Magic Circle company from Rhode Island. They did a Canadian tour all that summer, but it was too much for Susan. Environmental theatre, where actors and audience become one, was fine — it was the workshops, where the actors started working out their problems, in theatrical gestalt fashion, that bothered Susan. She quit, returning to New York.

Acting is a tough life, with friends here today and fleeting acquaintances gone tomorrow. Even opening nights come and go without fanfare. Susan, recalling her opening in El Grande in New York, says: "There was no flowers, no telegrams." She just went on stage and then home. Sure, it's a job like any other, she admits, but it's one she loves.

So there were no parental cluckings of the tongue when Susan sat by the TV, watched **I Love Lucy**, and declared in no uncertain terms she, too, would be on stage. She began with leads in school plays, absorbing the scorn of friends who accused her of being teachers' pet. "I was landing the best parts. I didn't have that many friends."

Today, she safely looks back to old school pals, some of whom are pushing baby carriages, others, established in professions. And she can say, with refreshing awareness and self assurance, that she too, one day, will enjoy the best of both these worlds. "You don't have to give up one to have the other," she says.

Right now, on tour, (Susan has been in Toronto with **El Grande** sinee last December), she's enjoying herself — indulging in luxuries once unheard of: reading books, sleeping eight hours a day, taking walks and saunas and voice lessons. It's a leisurely pace she can afford, until the bags are set packing to hit the road again.

'A refreshing change'

Peregal's style is unique

art

By PAULA DAVID

Painter Paul Peregal

One of the advantages my job offers is the occasional opportunity to see new and exciting talent. Paul Peregal, originally from Montreal, is now living and painting in Toronto. His style is unique and innovative, and promises to be a welcome addition to the Toronto art scene.

Peregal will be opening his first local show on March 8, at the Gallery House Sol in Georgetown. I visited Peregal's studio, and previewed his contribution to the four-man show. His creative versatility is a refreshing change from the mass conformity that is so prevalent in today's art.

While somewhat of a traditionalist in that his work is generally figurative, Peregal's work has a strong appeal for its very painterly qualities. He paints in acrylics, but has mastered the medium so well, that the finished canvases have the translucence and range of color that is usually associated with oils. I found his versatility with his paints palette united the entire collection, giving strength and meaning to his explorations into various styles.

The wide range of style is explained by Peregal's self-imposed and rather unique approach to his own development. He is studying the development of art over the last 50 years, through the eyes of a practising artist examining the work of history's great modernists. This explains the occurrences of surrealistic, expressionistic and various other influences in his work, but it is to Peregal's credit, that he can internalize the contributions of the past, and produce a new and very personal statement.

Since I am basically a colorist, it was Peregal's use and mastery of color that impressed me most. He combines a technical competence with a heartfelt knowledge of the spectrum, and he is able to manipulate colors and color combinations, so that the actual paint becomes the strongpoint of the finished work. Generally, the colors are muted and built up in layers, with a very sensitive but active combination of tones. Peregal's willingness to experiment and deviate from the norm, indicates a confidence in his own abilities that many of today's young artists lack.

All of the canvases can stand independently upon completion. There is no preconceived serial pattern to his work, and while the subject matter is often suggestive of deeper meaning, the canvases are meant to be viewed with their painterly qualities in mind. I find it admirable that Peregal purposely avoids the intellectual analytical trappings of 'deep and heavy meaning,' and allows the viewer the privacy of his own thoughts and conclusions.

Peregal is definitely an oddity in the contemporary scene. He readily admits to an interest and influence of modern European art, and has completely bypassed the common American provincialism found in so many Canadian artists. His European travels are reflected in his work, but mostly it is his commitment to his own explorations and artistic development that I admire. I am sure that as Torontonians become exposed to his art they will also come to appreciate the sensitivity and sensibility of Paul Peregal's work.

Colombo, easy to read, opens up new avenues of awareness for us

books

By BERNARD BASKIN

Translations from the English,
By John Robert Colombo,
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An ominvorous scavenger, Colombo finds material for his poems almost everywhere. As a matter of fact, most of the poems in **Translations from the English** are bits of prose from a surprising variety of sources that the author has sensitively and ingeniously transformed into poetic form. He calls these creations **Found Poems**. So the reader gets unexpected effusions inspired by graveyard epitaphs, a string of oddities by Robert L. Ripley, definitions extracted from the Oxford Dictionary, Burma Shave jingle signs and a portion of an oration by an Indian chief.

When Colombo really gets imaginative he comes up with a long conceptual poem that collects "fours of a kind." It begins with "earth, fire, air, water" and ends with "IN HOC SIGNO VINCES." I admired his acrostic, alphabet and inventory poems; and smiled at his broad satire, unsubtle irony and half jokes.

In a poem called **O Canada** he laments, "Canada could have enjoyed: English government. French culture, and American know-how. Instead it ended up with English know-how, French government, and American culture." A poem inspired by his own name reminds us that it is also the capital of Ceylon, a plan for co-operative development in Southeast Asia, a popular Italian-American singer whose first name was Russ, a Mafia chieftain, and a hero of a popular TV series.

Colombo is easy to read and a lot of fun. He opens up new and unexpected avenues of awareness and perception. His work delights, startles, and amuses — and that is what poetry is all about.

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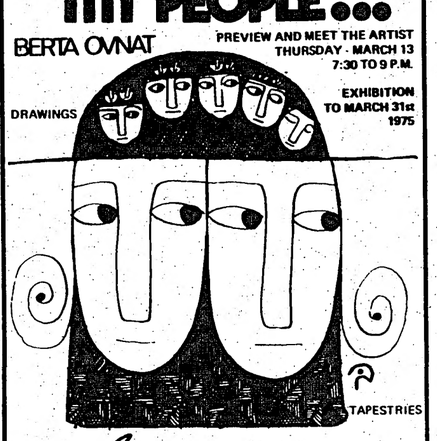
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Admission Free *Courtesy Jewish Public Library, Toronto* Admission Free

Arkady Shindelman exhibits empathy and also emotion

music

By RICK KARDONNE

Being in a soulful Jewish environment, away from the technically demanding but emotionally inhibiting Soviet music education system, has worked wonders for violinist Arkady Shindelman.

Performing at Beth Emeth Bais Yehuda's gala concert on Feb. 23, he was much more confidently empathetic and thus emotionally expressive than last time I saw him. He played a truly moving rendition of Bloch's **Nigun**, perfectly evoking the uniquely Jewish nuances of this masterpiece based on Chassidic folk liturgy, followed by his originally mellower-than-usual interpretation of Saint-Saens' **Introduction and Rondo Capriccio**, intelligently avoiding the usual trap of glibly imitating Fritz Kreisler's rococo version of this standard showpiece.

Encouraged by a warm, enthusiastic audience, Arkady Shindelman added his own humanity to his exceptional technique and tone. His Feb. 23 performance thus establishes him as being one of today's most promising young violinists to be found anywhere. A seat in the Toronto Symphony should be the very least which he so rightfully deserves.

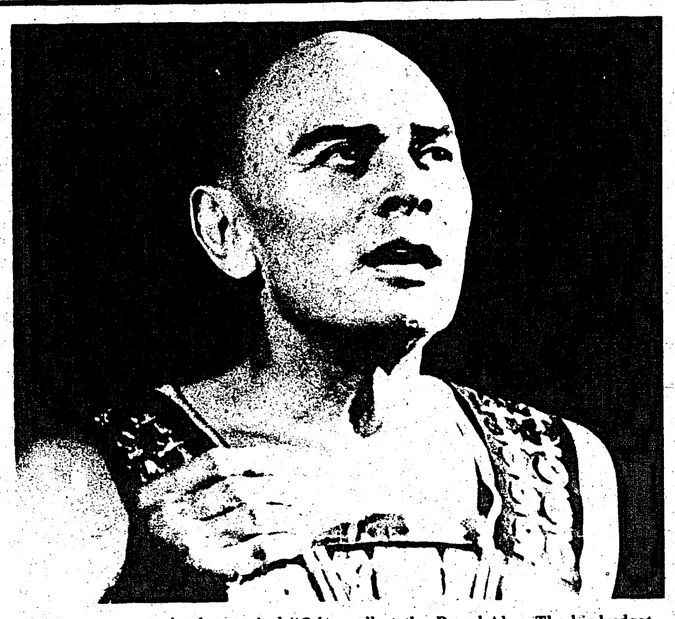
Also featured in this long but thoroughly entertaining concert was another Soviet-Jewish emigre: Aelita, a vibrantly amiable and attractive nightclub-type songstress equally at home in both modern sophistication and Yiddish folk music. Her interpretation of the great **Papirossen** brought the audience to tears. On the whole, however, she needs more distinctive original material to match her superior vocal and interpretative talents.

Of course, Cantor Louis Danto, one of North America's greatest voices today, created numerous highlights of his own with his renditions of several lesser-heard but beautiful Yiddish folk songs, such as **Unter de Greeninke Boimelech** (words by Bialik, music by Toronto-based Soviet immigrant Ada Burashko). But from a viewpoint of unique significance, however, perhaps the most interesting aspect of the program was the New York-based B'nai Shalom Chorale and Band, a non-Jewish group dedicated to the continued growth of Israel: whose vocal and instrumental renditions of several Israeli folk standards were an unusually effective blend of Yiddishkeit and American evangelistic fervor.

An ideal representation of Russian Jewish, Western and Eastern Sephardic, and Canadian Jewish music made the Council of Jewish Women March 2 concert a beautiful example of Jewish unity through diversity. Yemenite-descended sabra songstress Ahuva Shai, a petite dynamo with a clear, exciting high voice, thrilled the capacity audience with her captivating renditions of several Yemenite folk-prayers and **Rosa** from **Kazablan**. Her sassy audience rapport was also most uplifting.

In the first appearance of Moroccan Jewish singers during Jewish Music Month festivities, soprano Clara Shriqui and tenor Armand Moyal, though hampered by poor guitar accompaniment, performed a number of highly interesting selections, including a Sephardic chant for bar mitzvahs plus an inspiring French-language song stating that Israel will ultimately emerge triumphant. Their styles are a uniquely beautiful fusion of Mediterranean romantic grace and Jewish earthy pith.

Recent Russian arrival Faiena Terentiev has a richly mellow, kvetchy alto voice, capable of much dramatic expression without losing its superb tonal quality. However, her slow-paced material, lacking sufficient diversity, dragged after a while. But it was emcee Phyllis Panet who really made the evening, making the audience feel totally at home with both her natural effervescent rapport and her own vibrant vocal renditions of the best-loved Jewish folk classics. All in all, it was a really enjoyable evening.



Yul Brynner stars in the musical "Odyssey" at the Royal Alex. The big budget affair with Erich Segal's words and Mitch Leigh's music is "a joke," says Slotkin.

Odyssey termed a joke as well as witless work

theatre

By LYNN SLOTKIN

In his book, **Contradictions**, director Hal Prince says that the mood and tone of a musical is established in the first five minutes. In the first five minutes of **Odyssey**, now at the Royal Alexandra Theatre, Yul Brynner delivers a joke-filled speech, firmly establishing that what follows is a joke of a production.

One can only surmise that writer Erich Segal (of **Love Story** fame) wanted to base this effort on the 3,000 year old epic poem **The Odyssey** by Homer, an incredible work full of heroics and beauty, about Odysseus who fights in the Trojan War and who finally comes sailing home after 10 more years of adventure. I say "surmise" because any similarity to Homer's work seems to be accidental.

Segal has chosen to ignore the power and potential of the epic and produce a cheap, joke-filled, dismally witless work instead. His Odysseus does not appear as a clever, mighty warrior, but as a simpleton with a bad sense of direction and a weakness for a pretty lady.

As Odysseus, all Yul Brynner is expected to do is stand centre stage and look impressive, which is what he does, occasionally raising an arm for variation and frequently his deep, but unimpressive voice, in song.

Joan Diener is a smashing-looking Penelope with a good voice but it is occasionally distorted by a nasty vibrato. Her acting is stiff and obvious and she telegraphs the jokes.

Mitch Leigh's music is interesting but not inspiring. I suppose the brilliance of his work in **Man Of La Mancha** will haunt him forever.

It's not that **Odyssey** is so painfull to sit through — it's not, a performance here, a song there, even a costume is a welcome sustaining diversion — it's just that it's so terribly disappointing. All the possibilities for rich, colorful dialogue that were never realized because Segal chose the easy way out, with cheap one-liners; the mindless distortions of the events of the saga merely to make a small point, have resulted in this let down.

Homer's poem has been remembered for 3,000 years. Will Segal be able to say the same thing about his play next year? How about tomorrow?

New documentary traces Holy Land's significance

By Sheldon Kirshner
Staff Reporter

TORONTO — **"Today in the Land of the Bible** is the most satisfying film I've made," says producer Jake De Boer laconically of the 55-minute color documentary on Israel which opens today at the Park Theatre here.

De Boer, a hardnosed 40-year-old businessman of Dutch descent, has churned out some 34 half-hour travel films in the last three years, including one on Israel. But he is especially pleased with his latest effort precisely because it is **not** the usual bland, self-congratulatory travelogue which he and others in his field are so adept at making.

"I tried to do something different," he explained the other day at Film House where the movie was previewed. "In a travelogue, you show people the facilities of a country. But in a documentary you probe, you look for the social, religious and historical roots."

Although **Today in the Land of the Bible** is occasionally guilty of deviating from its purpose, it is nevertheless a fairly serious attempt at tracing the religious/biblical significance of the Holy Land for Judaism and Christianity. In sweeping style, the film swoops down on Jerusalem and Bethlehem, focuses on the Dead Sea region and the Sea of Galilee and concludes with an emotional rendition of **Hatikvah**, Israel's stirring national anthem.

In spite of the film's panoramic scope, **Today in the Land of the Bible** was shot in only 16 days. "It was all planned, we knew what to zero in on," said De Boer, who conceived the film last year with the co-operation of Amon Gil-Ad, director of the Israel government tourist office in Canada.

The crew consisted of South African photographer, John De Silva, his assistant and Israeli guide David Friedman. De Boer wrote the script and narrated portions of the film, which cost $50,000 to make.

Interestingly, De Boer's film has already been used by the Israeli ministry of tourism to promote travel to Israel. Undoubtedly, it will stimulate the pilgrim trade. "I'm told that this is the finest film on Israel ever made," De Boer declared.

Despite its sympathetic treatment of Israel, **Today in the Land of the Bible** is actually meant for an interdenominational audience. "It was made for everyone," said De Boer. "You can take out of it whatever you want." This disclaimer notwithstanding, his documentary will probably attract an overwhelmingly Jewish audience.

And perhaps this is as it should be, given De Boer's personal sympathies. He has a deep-seated sympathy for Israel and this spirit dominates **Today in the Land of the Bible**. "Zionism is not a strange subject for me," he remarked. "I'm no stranger to Israel."

He was asked why the Dutch have so much affection for Israel. He didn't really answer the question but commented: "We are pro-Israel, not merely sympathetic. You can be sympathetic, but if you're pro, you go a lot further."

Curiously, De Boer maintains **Today in the Land of the Bible** is an objective cinematic statement. He elaborated: "Israel is the land of the Jews, there's no question of that in my mind, just as Holland is the land of the Dutch. It is an accepted fact. Why must one be called subjective if one is only stating facts?"

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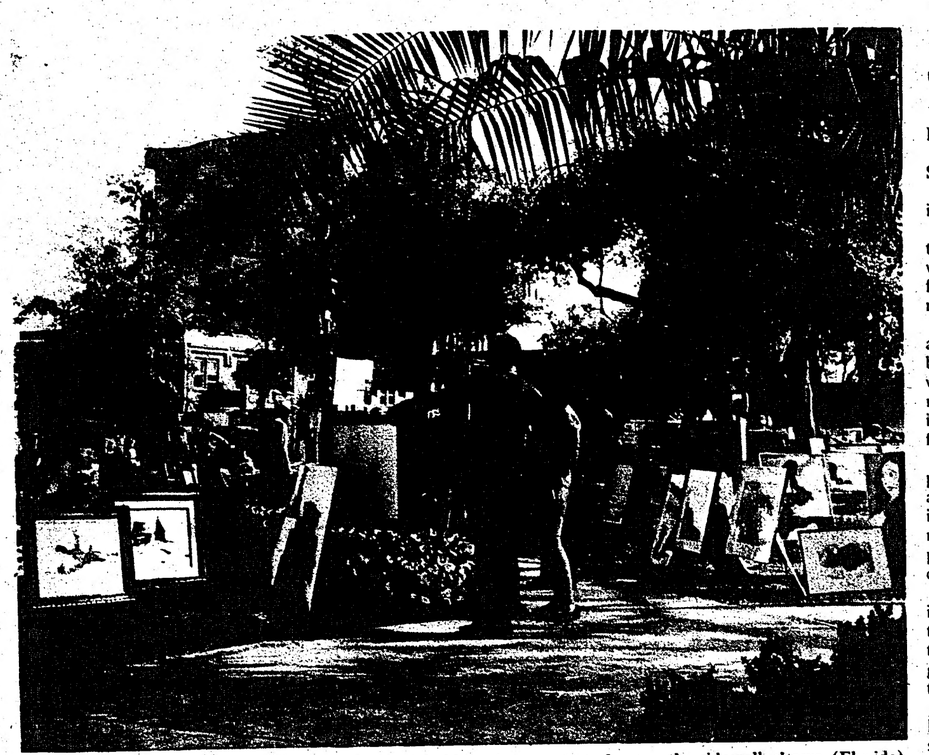

Art fanciers discover April in Florida means a whole blooming month to browse the sidewalk shows. (Florida)

Reign of festivals flower in Florida during April

By WILLIAM ADLER

TALLAHASSEE — April showers may bring spring flowers, but in sunny Florida the month of April brings a reign of festivals that flower all month.

Pick a festival. The Florida events bouquet includes historic pageantry such as Pioneer Days in Lake Worth April 1-6, with more events than many flowers have petals. Included are an antique auto show, parade, sidewalk art show and sale, square dance and barbecue.

And Frontier Days in Tampa on April 5-6 give a western twist as authentic as sagebrush. Three rodeo performances are offered, plus a Pony Express mail delivery with a full scale western "shootout" at the end of the route.

Another festival with its roots in history is Stephen Foster Memorial Days April 24-25 in White Springs, on the banks of the beautiful Swanee River. Folk and American music performed by school children gives listeners a nostalgic feeling.

And the Antique Auto Show in Mount Dora, near Orlando, brings old-style events and a parade of classic cars April 12-14.

Arts and crafts shows also are traditions firmly planted in the Florida scene.

The Delray Affair in Delray Beach, on Florida's lower east coast, provides fruitful browsing along sidewalks full of arts, crafts, flowers and produce April 4 and 5.

A sidewalk art show adds a little extra to the Beaches Festival at Jacksonville Beach April 5-12. This event annually brings an exciting parade, in addition to a sand sculpture contest, a bicycle race and tennis and fishing tournaments.

A rainbow spectrum of creativity fills the Seven Lively Arts Festival April 6-12 in Hollywood. Visitors can immerse themselves in music, dance, drama, photography, painting, poetry and sculpture.

The American Arts Festival, staged by Okaloosa-Walton Junior College April 17-19 in the Northwest Florida community of Niceville, offers more than meets the eye. This colorful occasion features an old-fashioned fiddlers' convention and music workshops in addition to children's theatre, square dancing, puppeteers, artists' seminars and craft exhibitions.

More than 150,000 folks annually gather in Indialantic, a Cape Canaveral area community, for the Florida Seaside Art Show. This year on April 18-20, artists from throughout the United States and Canada will exhibit.

Cedar Key on Florida's mid-Gulf Coast provides a picturesque fishing village setting for the Art Festival there April 19-20.

A celebration of the arts is presented by Ringling Museums' Outdoor Art Carnival in Sarasota April 26, with folk dancing, circus acts, art booths and music.

Clermont's Open Outdoor Art Exhibit takes place April 27 in a scenic Central Florida setting of rolling hills covered with orange groves.

Action-seekers should find the Fifth District Rodeo in Palatka exciting. A goat-tying event is added to all the popular western events April 4-6.

And the Sailboat Regatta April 5-7 in Mount Dora offers thrills in several classes: catamaran, flying Dutchman, windmill, sunfish and others.

The nationally televised Sixth Annual Hall of Fame International Diving Meet brings the nation's top divers to Fort Lauderdale April 11-13. The Swimming Hall of Fame hosts this prestigious event, which boasts competition between Olympic winners from nine countries.

A few days later, April 18-20 and 25-27, the Hall of Fame Swimming Pool in Fort Lauderdale presents the Y.M.C.A. and Y.W.C.A. Swimming Nationals, in which more than 800 competitors vie for top honors.

Fort Lauderdale also serves as the setting for finish-line action in the All Women's International Air Race April 20-27 from Acapulco, Mexico, to Fort Lauderdale.

Lovers of fun and games should make a special effort to attend King Neptune's Frolic April 6-12 in Sarasota. Fireworks set the mood for this lively happening in which the Mystic Kfewe captures Sarasota and touches off numerous rounds of golf, swim meets, treasure hunts, fishathons, sports car meets, tennis tournaments, a grand parade and much more.

Truly, April brings more to Florida than showers to nurture flowers. In a land where blossoms unfold year round, April offers a full display of colorful events.

Sarasota offers visitor night and day excitement

By LOIS MONTGOMERY

SARASOTA, Fla. — Night and day, Sarasota is the one.

Cole Porter didn't have this Florida city in mind when he penned his wistful ballad, but the analogy rings true.

Vacationers have long associated Florida with bright, warm days filled with shopping, swimming, sunning and shelling. Nights were simply for sleeping.

But Sarasota has expanded the excitement of a Florida holiday by offering nighttime activities to rival and sometimes surpass their daytime counterparts.

During the day the city is a circus world catering to childhood, both for those living it and those going through it a second time.

The Circus Hall of Fame, the Ringling Museum of the Circus and Bellm's Cars and Music of Yesterday are a three-ring treat for all ages.

But when the peanuts and popcorn atmosphere inevitably fades into the dusk, Sarasota, dressed in black, throws a new light on vacation activities.

Gulf Coast sunsets attract both strollers and seabirds to the 35 miles of Sarasota sands. At night there are different beaches to explore. Ones where the afternoon laughter of children gives way to a nighttime silence broken only by the sound of the restful surf.

And what the dazzling Florida sun does for Sarasota in the daylight, the shimmering silver moon equals each evening.

City buildings, hot white during the day, cool down to pearly grays at night and are reflected in the broad waters of Sarasota Bay.

Offshore, Sarasota is framed to the west by a slender border of islands: Longboat, St. Armand's, Bird, Coon, Otter, Lido and Siesta Keys. These are bright spots of the nightspots.

For miles along the Gulf, hotels and resorts offer the best in dining and dancing, some under the stars.

A complete evening often includes an exotic drink sipped under a thatched cabana on the beach, a quiet meal and then theatre, opera, a concert or a play on the mainland.

Sarasota spells culture; so much so that it is often called the foremost cultural centre in the southeast. The city has benefitted from the foresight and ingenuity of John Ringling, world-renowned circus magnate, and Mabel Potter, wealthy Chicago socialite. They recognized Sarasota's potential from its beginning and were instrumental in upgrading the once tiny settlement of 840 people which earned its living from salted fish.

And so it is no chance happening that Sarasota's cosmopolitan entertainment is a blend of sophistication like no other no Florida's west coast.

The Asolo Theatre reigns as queen of the city's cultural court. Part of the expansive Ringling complex, the Asolo is the only original 18th century Italian theatre in the United States.

Patrons can delight in the same atmosphere English poet Robert Browning enjoyed as a member of the audience in the castle of Queen Catherine Cornaro in Asolo, Italy, which once housed the famous little theatre.

Although basically a small structure, the theatre is opulent. Arranged in a horseshoe plan, three pastel and gold tiers of boxes overlook the main-orchestra. The entire interior is softly bathed in candlelight.

A theatre critic once wrote, "there are two theatres in North America where one feels that it is worth the price of admission simply to enter and be seated. One is the Stratford, Ontario, Festival Theatre and the other is the Asolo Theatre in Sarasota."

During its winter season, which begins in January, the Asolo Opera presents a month-long repertoire of the world's finest performances.

And when the final operatic notes fade in mid-February, the curtain rises on the Florida State Theatre Company. The company performs classic and modern works by a variety of distinguished playwrights, including O'Casey, Shaw, Moliere and Shakespeare. Plays run continually through August.

For tastes that run to lighter entertainment, there are weekly travelogues, part of the winter series at Sarasota's Van Wezel Hall, or classic films at the Ringling Museum of Art.

Sarasota boasts many fine restaurants serving a wide range of cuisines: German, Spanish, Mexican, Italian and Continental, as well as the traditional steaks and seafood.

Visitors might opt for dinner first and then a live show at the Van Wezel Performing Arts Hall, where such artists as Robert Goulet, Herb Alpert and Roberta Peters headline regularly.

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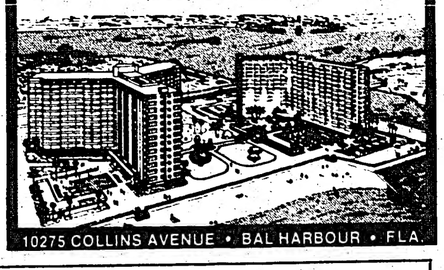
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FUN IN THE SUN

Down in Eilat, Israelis take time out to indulge themselves in two of their favorite pastimes — swimming and sun-bathing. (Sun)

Purpose of Aliyah Month ... to reach many people and convey information

By CYNTHIA RUBIN

MONTREAL — Aliyah Month, an information-packed four weeks about life in Israel, is currently being held in Canada for the second year in a row.

"The purpose of Aliyah Month, explained Beny Aflalo, of the Israel Aliyah Centre, "is to reach as many Jews as possible. There are many borderline cases where people are considering living in Israel but don't know how to go about it or where to get the information."

Representatives of the Israel Aliyah Centre will approach the community through synagogue breakfast clubs, sisterhoods, home study groups, women's organizations and college groups. They will speak on various aspects of Israeli life: the political situation, the economy, the cultural and social structure.

Those more interested in actually making aliyah will be able to hear about job opportunities, the housing situation and education in greater detail.

Over 350 events are scheduled for the region, which includes Montreal, Ottawa, the Maritimes, and Winnipeg.

Aflalo noted the increased response of many groups this year. "Fifty of 80 Hadassah chapters have agreed to have sessions in their homes, compared to one last year."

A new front this year will be the Maritimes where 3,000 Jews live.

"These people have little connection with Israel," he said. "We will travel there to bring Israel to them."

The Montreal francophone community will also be new territory. "In the past, they have been hesitant to participate in aliyah activities for two reasons. Firstly, they have already made the choice to settle in Canada and not Israel. Secondly, the problems of Sephardic Jews in Israel are a stumbling block in encouraging Sephardic aliyah.

This year, however, the Sephardic Federation will have 50 programs compared to last year's eight.

Speakers will include Aliyah Centre Director, Ben-Schachar Harifai, Aflalo, Haim Hacham and other representatives of the Youth and Hechalutz Department, as well as Israeli professors on sabbatical in Montreal.

Kibbutz experience spiritually rewarding

JERUSALEM — "I feel that this place has become a home for me. The longer I stay the more I discover of myself. I can go out to the fields, look around, and say, 'I planted those trees with my hands and nurtured them with my sweat.' I feel a real sense of accomplishment that I have never encountered before."

This is what a 23-year-old Viet Nam veteran from the United States said about his unique experience on a kibbutz in Israel. To most young people who come to Israel and offer their labor, time, and lives in the spirit of voluntarism the kibbutz experience is enlightening and rewarding in an incredibly spiritual way.

"Working in the orchards on a bright, warm day was perhaps the most rewarding time I have ever invested anywhere," commented a 20-year-old art student from Switzerland when asked how she liked picking oranges for the first time in her life.

What exactly is the phenomenon of kibbutz that attracts young people from all over the world? What brings people of different languages, vastly different cultures, varied religions, and assorted walks of life to come to Israel and share their lives with kibbutzniks shoulder to shoulder in labor?

This is a riddle that is perhaps easily answered on the surface of things but whose complete meaning has its roots in the souls of each volunteer and in the spirit of Israel and its people.

For each individual volunteer who arrives at Ben Gurion International Airport and finds his way into a kibbutz there is a different reason for coming. Jewish students feel a strong obligation to "lend a hand" in building their country. Idealists are seeking the expression of "perfect democracy." Harangued urbanites are searching for the peace and solitude of communal life and a reply to their urges to get back to the land. Some come seeking a new way of life while others simply the answer to their own inner challenge to lead the "simple life." Another "reason" may be a search for a cheap and easy way to tour Israel but this is a hotly debated subject. This is not to omit those pioneers who come as volunteers to eventually convert to "olim" or newcomers.

No matter what the reason, young people keep coming — male and female, Jew and gentile, student and worker, husband and wife. Each is seeking his own peace of mind and place in the sun. Many find it in Israel on the kibbutz. Others may search for themselves the rest of their lives and the kibbutz experience is merely an amusing way-stop.

The kibbutz is not a Shan-gri-la for every disgruntled Westerner looking for the elusive "greener grass" lurking just over the horizon. Not everone is cut out for that type of life and it is a rare volunteer among the bunch who makes the commitment to stay forever. The kibbutz is a communal, agrarian society which is totally unique in all the world. Its values, morals, and customs are worlds apart from any society in the west. The concepts of no private property, and members working according to their abilities and receiving according to their needs paint kibbutz society with an illusion of utopia.

About 225 kibbutzim exist in Israel today and each one has a different personality. There are similarities and differences in life style, ideology, social structure, standard of living, and population. These all contribute to make each one as unique as one human being is from the next. Therefore, each volunteer's experience is dependent on which kibbutz he has elected to work on. While most kibbutzim are non-religious in their social make-up there exists a movement of religious kibbutzim dedicated to creating a unique blend of faith and communal life in the framework of an agricultural settlement. To say that there is something for everyone may be deceptive since some people just simply are not interested in the idea of kibbutz. There is, however, a broad spectrum of options open to each interested party.

In general, life on a kibbutz for a volunteer can be either as pleasant or as difficult as he wishes to make it. The final determination rests with the individual volunteer and depends on his personality and outlook toward life, people and himself. The living standards are about the same on all kibbutzim with some slightly higher than the norm and a few slightly lower. Each kibbutz provides full basic services for volunteers and members. Volunteers are usually housed, for example, in dormitory-like rooms with two to four persons in a room. The rooms are fully furnished and volunteers are provided with such necessities as work clothes, toiletry items, linen, and pocket money from the kibbutz.

Each kibbutz looks after the social as well as physical needs of its volunteers. On each settlement a member is assigned to work as liason between the kibbutz and volunteers. He looks after their needs, tries to solve their problems in adjusting to the kibbutz routine, and provides a sympathetic ear.

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Monson elected ZOC president

Cont'd from Page 1

Toronto; Associate National Treasurer: Irving Frisch of Toronto; National Secretary: Edward Wolkove of Montreal: Associate National Secretary: Frank Medjuck of Halifax; Honorary Legal Counsel: H. Papernick, of Toronto.

National District Vice Presidents are, for the Western Region: Stan Miller and Sam Cohen of Edmonton. For the Pacific Region: Harold Orloff and Dr. Sid Kaplan of Vancouver. For the Atlantic Region: S. Paul Zive and Ralph Medjuck of Halifax. For the Central Region: Irving Matlow of Toronto, Mort Pliskow of Sudbury and Dr. Mark Zimmerman of Toronto. Dr. George J. Liban was re-elected executive vice-president.

In addition, three honorary positions were created for one term only. Julius Hayman was elected honorary president. Al Krolik of Saskatoon was elected honorary national vice-president and Max Forman of Halifax was elected honorary chairman of the board.

Prolonged debate prevented final ratification of some 20 resolutions presented to convention delegates, before sessions ended. Aside from the AACI resolutions, the following key resolutions were among those adopted:

The ZOC calls on all Jews to boycott those firms who have refused to do business in or with Israel because of the Arab blacklist. It calls on the Canada-Israel Committee to use its best efforts to persuade other Canadians to do likewise.

The ZOC insists the Canadian government refuse to allow entry in the 1976 Olympics to representatives of countries, who, in 1972 gave sanctuary to the murderers of the Israeli athletes in Munich."

Other resolutions called for an intensification of letters to the press to answer anti-Israel moves and for increased tourism to Israel.

Lively debate characterlized a session on the ZOC summer camps, nine in Canada and one in Israel, which serve 2,000 Canadian Jewish youngsters.

David Roytenberg, a participant in the Young Judaea program in Israel, attacked the "retreatism and defeatism of the policy of cutting summer sessions and closing camps in Canada in response to low enrolment. "The amount needed to wipe out the deficit of the eastern region camps to get them operating again, is small compared to the amounts being spent on other ZOC projects such as the Youth Village in Israel. If eight and nine-year-olds are not brought into the Young Judaea movement in Canada, there won't be any 18 and 19-year-olds to bring to Israel," he argued.

ANOTHER GIFT FOR DIEF

Mrs. John Geller, vice-chairman of the Metro Blood Donor Council, makes a presentation to John Diefenbaker at the opening of the first full-time Toronto blood donor clinic in the Manu-life Centre. Looking on is Mrs. Diefenbaker, Red Cross executive John Hamilton (beard) and runner Mark Kent.

Council censures paper

Cont'd from Page 1

"The subject is a delicate one. Just like anything that has to do with the Jewish question. The Jews don't like it when people speak of them, especially when we don't agree with their point of view. Not to be in agreement with certain Jews on a question relevant to the control that they exercise in different spheres of activity, often leads to unfounded accusations of anti-Semitism.

"Mr. Jean Coutu is not anti-Semitic. He disclaims this with convinction. He simply asserts that for some time now, there are in the province of Quebec, Jewish interests who are trying to 'take control' of one of the last retail areas that they don't yet possess, the pharmacy. (These are the words of journalist Meunier, Coutu's quoted statement follows).

"I don't blame anyone. I have great respect for the Jews and I recognize their qualities of heart and spirit ... and of business. They are workers and one must bow to their drive to become a majority of possessors though they are, in effect, only a minority."

The article went on to quote Coutu as saying that if anyone were going to exercise control in the area of retail pharmacies, it would be he and his associate who would do it. In no other part of the article were Jews mentioned or were references made to further support the headlines.

"Mr. Tetley was indignant at the disparaging character of this article," the council's decision asserted, "involving one of the ethnic groups forming the population of Canada and Quebec, and especially at the title which linked the Jewish population with the drug merchants who aim to dominate the retail drug trade."

A personal letter protesting the article was written by Tetley to Claude Charron, Editor of **Nouvelles Illustrees.** On the basis of a reply from the president's Office of Quebecor, the paper's parent company, the council's board of deliberation made its decision to publicly censure the management of **Nouvelles Illustrees.** Quebecor, an expanding empire in itself, owns newspapers, magazines and presses throughout North America.

Quebecor's response, Jean Baillargeon, Secretary General of the Quebec Press Council, revealed, was to defend the article, denying that it was discriminatory in any way. Reliable sources at Quebecor stated that they were not at liberty to release the response to **The Canadian Jewish News** but that "at no time did we have the intention to discredit or criticize."

The sources went on to say that Quebecor is a non-committed free press organization and that Canada is a free country where everyone is entitled to his opinion.

Claude Charron is no longer with the Quebecor organization, the sources state, nor have any more articles been purchased from freelance writer Meunier. However, it was added, that neither of these matters related in any way to the article in question.

The Quebec Press Council, Baillargeon said, is made up of members of the working press, representatives of media management, and the consumer public.

Its concern is with ethics, he went on to say, and its authority is to exert moral pressure whether through private discussions with the parties involved or as in this case, through public scrutiny.

Alter policies, Israeli warns

By S.K. LAZAROV
Staff Reporter

TORONTO —

"In 20 years, Israel will be at peace or non-existent," says Peretz Kidron, an Israeli journalist and translator who belongs to one of the most radical political organizations in Israel

Kidron, a swarthy 41-year-old stalwart of SIAH, said in an interview that unless Israel abandons her present annexationist policies and jettisons her preconceptions of the Arabs, she is doomed to virtual destruction.

Kidron was in Toronto for a series of speaking engagements sponsored by the New York based Committee for New Alternatives in the Middle East. He is now in Europe. Upon his return to Israel he hopes to move from Tel Aviv to Jerusalem, and continue writing for **American Report** and broadcasting for radio station WBAI in New York. Currently, he is translating a book on Gen. Ezer Weizmann, a leading figure in the Likud party.

An Austrian-born but British-raised political activist who has lived in Israel since 1951, Kidron fervently believes that unless Israel is prepared to evacuate all of the occupied lands and acquiesce in the creation of a Palestinian state, she will face the dreary prospect of an unending series of costly wars with the vengeful Arabs.

The national rights of the Palestinians must be considered before any settlement can be signed, he says. "And this is not a matter of ethics but of practical politics." Should Israel deal with the PLO? "Yasser Arafat is a pragmatist, a practical politician, and this is very important. He knows what can be done." But would he be satisfied with a state on the West Bank and in the Gaza Strip? "As a pragmatist, Arafat may never be content. Politicians always want to grab more, yet they're capable of settling for less."

Kidron thinks that one of the benefits accruing from a settlement of the Arab-Israeli dispute is that Israel may be able to break her utter dependency on the United States. Until such time, he says, Israel will continue to remain a pawn of U.S. policy. "Decisions regarding Israel's fate are taken in Washington," he explained. Nevertheless, he denies Arab charges that Israel is just another Latin American-style colony. And he adds that Israel is quite capable of exerting tremendous pressure on her friend and ally.

Kidron, whose previous surnames were Kirschbaum and Kay, adopted his Hebraic name after immigrating to Israel. He served in the army for almost three years, and lived on Kibbutz Zikim with his wife and two children until 1972. He quit the kibbutz because of political differences.

According to Kidron, there are about 100 SIAH activists, all of whom are middle-class Sabra intellectual types, and several thousand uninvolved sympathizers.

Birth control cause of lower population

NEW YORK —

Women synagogue leaders, gathered at a seminar devoted to the role of Jewish women, heard Milton Himmelfarb, social scientist and research director of the American Jewish Committee, declare that "birth control practices among Jewish women, rather than intermarriage, are the cause of the decrease in the Jewish population in the United States today." The seminar was sponsored by the Women's League for Conservative Judaism, and held at the Jewish Theological Seminary here.

Himmelfarb went on to say: "Although the rest of the world has had a population explosion, the Jews have had a population implosion. There are 250,000 fewer Jews in America today than there were a generation ago. If not for birth control practices on the part of Jewish women, and had our Jews proliferated at the same rate as other groups in the American community, there would today be a Jewish population in this country of 8 million instead of less than 6 million."

Merger

Cont'd from Page 1

Ted Richmond of London, Ont., said union would give communities outside Toronto a stronger voice.

Samuel Sable said the turnout at the meeting indicated the whole community doesn't care; it's the leadership that cares."

Movie pioneer Cohen, 94, dies

TORONTO —

Canadian movie industry pioneer Arthur Cohen, 94, died last weekend of a heart attack in New Mt. Sinai Hospital.

A leader of Toronto's Jewish community and philanthropist, Cohen led an active life even after his retirement from the Famous Players Corporation in 1933.

Cohen was born in Toronto, July 16, 1880, the son of Magistrate Jacob Cohen and Lena Jacobs Cohen. He graduated from Jarvis Collegiate Institute in 1898, winning the Edward Blake Scholarship.

A gold medalist winner at Osgoode Hall, Cohen was called to the bar of Ontario in 1904 and served as chief examiner of Osgoode Hall from 1905 to 1908. But the call of the silver screen proved too much for his budding law career. Cohen was one of the first to build and operate a movie theatre in Toronto. From 1917 he served first as secretary-treasurer and later managing director of Famous Players Corp. until his retirement in 1933.

From 1928 to 1931 he was president of the Holy Blossom Temple.

He was a founding member in 1937 of the Federation of Jewish Philanthropies, now known as the United Jewish Appeal (UJA).

In 1953, Cohen took on the chairmanship of the Building Committee of the New Mt. Sinai Hospital and later became a member of its board of directors.

He is survived by his daughter, Mrs. Carol Caplan of Toronto and Mrs. Enid Lichter of Honolulu, Hawaii and four grandchildren and six great-grandchildren.

Funeral services were held Wednesday at Holy Blossom Temple.

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ANNOUNCEMENTS

Advance notice - Sunday March 16 - singles - "violence in society" — speaker, Barry Donath, teacher, former C.U.S.O. worker. Discussion and dance following. (Mr. Donath was recently assaulted at Castle Frank High School). Sponsors - Singles Action Club LZA and Professional Club LZA. Sunday March 16, 8:30 p.m., 12 Viewmount Ave., $1.75, refreshments. 7

Hakoah Sport Social & Culture Club cordially invites you to attend a Monte Carlo night on Saturday, March 8, 1975 at 206 Beverley St. (College & Dundas) Cocktail at 6:00 p.m., supper, 7:30. Games following. Proceeds to charity. Supper $15.00, without supper $6.00. For reservations, 636-0295, evenings: 9-5, 533-5840. M 7

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Israel stamp club meets every third Monday monthly, including March 17th, Coleman's, 3085 Bathurst, 7:30 p.m. Information: Box 395 Willowdale, M2N 1Y2. Juniors invited. 7

Irving's next dance will be held at the Hebrew Men of England, 4445 Bathurst Street, March 9, 8 - 11 p.m. Bill Berle Orchestra. Bring your friends. M 7

So you are over 50? Your life will just begin. A social club for mature people who like dancing, socializing and refreshments. Friday, Saturday, Sunday. 781-3908, evenings 782-0977. 7

The children of Mr. & Mrs. Hyman Goldhar, 1 Fraserwood Ave., are pleased to announce the 50th wedding anniversary of their parents on March 6, 1975. 7

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Three showrooms of antiques, good used furniture, pianos, china, books and unusual items. A-1 Furniture Sales. Elgin Mills East (off Newkirk Rd.) Richmond Hill. 884-0158. R

APARTMENT FOR RENT

Apartment - luxury 4 bedroom in brand new modern building. $350 per month. Bathurst St. between Wilson and Sheppard. For information call 630-5414, or evenings 630-0013, 635-0678. M 7

Bathurst - Lawrence, 3 bedroom apartment with balcony and garage. Available April 1, days 533-4125, evenings 922-6554 Mr. Curtis. 7

Bathurst - Neptune, luxury 2 bedroom, broadloomed but unfurnished, 783-7145. 7

Bathurst - Steeles, for sublet 2 bedroom apartment, quiet, clean adult building. Reasonable rent, possession negotiable. Call 223-5665, 630-2368. 7

Bathurst - York Downs, beautiful 1 bedroom apartment with balcony, 635-5031 after 6 p.m. 7

Finch, Blue Forest Ravine. Furnished oak panelled, broadloomed 1 bedroom in quiet executive home. $140 monthly, suit career lady, 635-7413. 14

Forest Hill, elegant, very spacious, 2 bedroom plus den, 2 bathrooms, luxurious apartment, doorman service. The Eldorado, 2500 Bathurst Street. Call 787-9451. M R

ARTICLES FOR SALE

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Karbin Sales Inc., wholesale distributors, 134 Doncaster, Thornhill, Ont. fluorescent tubes - 4 ft. (F-40-CW) 95c each, 8 ft. (F-96T-CW) $1.95 each, minimum order 12. For free delivery, 881-3252. R

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Partner wanted for an established ladies' wear and fur business. 488-4647 or 633-3279. 7

CONDOMINIUM FOR RENT

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CONDOMINIUM FOR SALE

Bathurst - Sheppard, luxury 3 bedroom condominium, air conditioned, indoor pool, sauna, solarium, 2 car indoor parking, 223-9083. M R

Forest Hills - Bathurst - Finch. Rare opportunity to purchase model suite. Large 2 bedrooms, 2 bathrooms, loads of cupboards, central air conditioning, recreational facilities, rap around balcony. Sally Gold, 487-4341, 922-9990. Young & Biggin Realtor. 7

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Capable woman seeks steady typing, reception job in interesting office, 4-5 mornings weekly in Steeles - Leslie area. 491-8828. 7

Housekeeper/companion. Lady 35, professional nurse. Some housework and caring for single elderly gentleman. Please call after 5 p.m., 961-8718. R

Nurse to care for elderly or sick. Nights or evenings, sympathetic and efficient. 651-2192. 14

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Expanding Canadian oil company needs dependable person who can work without supervision. Earn $14,000 in a year plus bonus. Contact customers in Toronto area. Limited auto travel. We train. Air Mail H.O. Dick, Pres., Southwestern Petroleum Canada Ltd., 87 West Drive, Brampton, Ontario L6T 2J6. 7

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Secretary Wanted
Full time for Jewish camp, Winter and Summer, must have all office skills, knowledge of Hebrew desirable, 789-2193 for appointment. 7

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Bathurst - Steeles, near synagogues, detached brick side-split on beautiful lot. Main floor panelled den, large recreation room, loads of cupboards, large bright sit-in kitchen, central air conditioning, new appliances, steps to shopping and transportation. No agents. Call after 5 p.m. 223-7082. 7

Bathurst - Wilson, executive side-split, central air conditioning, very large rooms, 3 bathrooms, many extras. Owner will consider any reasonable offer. Call Ron Mandlsohn, 752-1481. Harvey Adelman Ltd. Realtor. 7

Bathurst - Wilson, 2 storey, 3 bedroom, central air conditioning, broadloom, drapes, finished basement. $78,500. 633-0684. 7

Bayview - Steeles
4 bedrooms on 1 level, panelled family room with open fireplace and walk-out to pool sized yard. This house has double car garage, lovely kitchen panelled in barn board. Must be seen! Dorothy Durbin, 661-5270. 7
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Lawrence - Bathurst, 5 room brick bungalow, newly decorated, central air conditioning, car port, finished basement with 3 piece bathroom. Lot size 40' X 160'. Asking $65,500, 781-8166. M 28

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Don Mills - Steeles, $89,900, detached brick 2 storey, 3 bedrooms, 2 baths, central air, garage, finished basement, large fenced lot, 8¼% financing, many extras. Mr. Elfan, 638-6700. 7

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OBITUARIES

Basian, Benjamin - On Feb. 22, late of 24 Laurelcrest Ave.

Benayon, Sultana - On Feb. 15, late of 680 Roselawn Ave.

Bohnen, Dr. David - On Feb. 27, late of 130 Garfield Ave.

Brown, Louis Wolfe - On Feb. 22, late of 80 Combe Ave.

Copeland, E. Vernon - On Feb. 27, late of 20 Shallmar Blvd.

Fleischer, Oskar - On Feb. 17, late of 82 Lynhaven Rd.

Gerendasi, George - On Feb. 25, late of 8 Midvale Rd.

Grossberg, Benjamin - On Feb. 4, late of 3171 Eglinton Ave. E.

Jacobs, Leslie - On Feb. 12, late of Florida.

Kalb, Regina - On Feb. 24, late of 567 Brookdale Ave.

Katz, Harry - On Feb. 24, late of 4190 Bathurst St.

Kuhl, Sidney - On Feb. 16, late of 2500 Bathurst St.

Marcus, William - On Feb. 26, late of 77 Lightwood Dr.

Marks, David - On Feb. 26, late of 515 Chaplin Cres.

Menkes, Max - On Feb. 22, late of 377 Ridelle Ave.

Nisker, Betty - On Feb. 26, late of 78 McGillivray Ave.

Posen, Faye - On Feb. 20, late of 15 Silverwood Ave.

Rittersporn, Jack - On Feb. 6, late of 59 Alameda Ave.

Robovsky, Max - On Feb. 5, late of 302 Eglinton Ave. W.

Rosen, Tillie Ruth - On Feb. 23, late of 44 Lexfield Ave.

Shusterman, Saul - On Feb. 22, late of 189 Armour Blvd.

Slutsky, Max - On Feb. 22, late of 5 Faith Ave.

OBITUARIES

Snider, Annie - On Feb. 4, late of 10 Laurelcrest Ave.

Sniderman, Gertrude - On Feb. 26, late of 21 Denmark Cres.

Stern, Morris Jack - On Feb. 25, late of 42 Forest Manor Rd.

Thomas, Dr. Charles L. - On Feb. 13, late of 1592 Islington Ave.

Weinstock, Judah - On Feb. 24, late of 12 Elderwood Dr.

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Higher taxes facing Israelis

JERUSALEM — Confronted by a massive deficit in its budget estimates for the approaching fiscal year, Israel last week decided on further austerity measures.

Finance Minister Yehoshua Rabinowitz announced a new 7½% increase in the purchase tax on goods and services, a higher excise on cigarettes and a 20% rise in domestic postal, telephone and telegraph rates.

The new taxes come on the heels of two previous austerity programs that took effect last July and November.

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TELEPHONE TORONTO 481-6434 AND ASK FOR MRS. RUBENSTEIN.

Co-chairmen Pat Lieberman (left) and Cheryl Jackson work on planning the 1975 Passover Project. The program involves helping those in need to observe the eight days of Passover. (Graphic Arts photograph)

Outreach program of agency helps needy observe Passover

TORONTO —

How do you go about finding out who's Jewish, living alone and in need of a helping hand in observing the week of Passover? By knocking on doors, questioning tenants and local storekeepers.

It's called "outreach" and for the third consecutive year volunteers from Young Women's Leadership, which operates under the auspices of the United Jewish Welfare Fund, have taken over the organization and legwork for the Passover Project, with backup from Co-ordinated Services to Jewish Elderly. Headed this year by co-chairmen Pat Lieberman and Cheryl Jackson, the project is more comprehensive than ever.

"We even have girls sitting in at geriatric clinics," Pat Lieberman said, "trying to contact as many people as possible who can benefit from this service."

Bev Little and Diane Zeidel, who are in charge of the outreach program, have, with their volunteers, discovered 75 Jews living on Bleecker Street in subsidized rental apartments in the Jamestown area. "And there are probably more we have yet to contact," Pat Lieberman said. "We were quite surprised to find as many elderly Jews as we did here. Non-Jewish tenants have been most helpful to our volunteers, advising them which of their neighbors is Jewish."

High on the priority list for the Passover Project this year is the community seder. The largest is the one held at the Centre for Creative Living, but smaller ones are being encouraged in subsidized and senior citizen housing projects, where tenants can conduct their own seders without having to worry about the preparation of food which will be sent in from Strolli's by Co-ordinated Services to Jewish Elderly.

Ann Bookman, the project's chairman for nursing homes, is trying to encourage families of residents to pick up meals for the eight days of Passover. "We are acting as consultants to nursing home staffs, but we will not be able to arrange seders for them. If they want to have a seder for their residents, we will advise them," said Cheryl Jackson.

Not all of the volunteers working on this special project are young. One of the most dedicated is a sprightly 75-year-old lady who joined the CSJE volunteer corps 10 months ago as a friendly visitor. She is Rose Nepom who has been particularly helpful in the Bleecker Street area. "When it comes to helping others, there is no generation gap," she said, obviously enjoying working with her young colleagues.

Again included in the Passover Project is the provision of Passover meals for Jewish patients in several Toronto hospitals. Lillian Sunshine is chairman of this special service.

Unexpected problems have come to light through the outreach program. One elderly woman told the volunteer who knocked at her door that she was unable to shop for groceries because she didn't own a winter coat. This sort of information is passed on for followup by CSJE. The woman was provided with a warm coat almost immediately.

Ratepayer approval given to Orthodox for shul site

By PATRICIA RUCKER

TORONTO —

Shaarei Zion Congregation, a new Orthodox synagogue in the north-east of Metro, came a step closer to a permanent home, at a recent meeting of the Steeles Heights Ratepayers Association.

Only one of the 40 members of the association who braved a heavy snowstorm to attend, voted against a motion concurring in the proposed sale of land in the area to the congregation.

The land is presently owned by the borough of North York. In order to win ratepayer support, a delegation from the synagogue, led by president Bernie Zaionz, fielded questions ranging from the possibility of community use of a building — a definite yes — to Orthodox rules concerning driving on Shabbat — an even more definite no!

Members of the delegation stressed their involvement in the area. "We are part and parcel of the community," Charles Zaionz told the ratepayers. "We don't want to do anything to jeopardize the community, since by doing so we will jeopardize ourselves."

The ratepayers association had first gotten together after synagogue members living in Steeles Heights spotted the site and identified it as "5% land" — the 5% of a tract which a developer must give to the borough for purposes of parks, schools, churches or similar institutional use.

After meetings with borough officials and council committees made it clear that there were no plans for a park on the site, the synagogue appeared before the legislation and development committee. The committee agreed to recommend to North York council that the land be sold to the congregation if an accord could be reached with the ratepayers.

As site committee chairman Brian Krasman explained the need for a synagogue within walking distance of members' homes and pointed out that this was really the only suitable land available, the ratepayers became more and more sympathetic.

The only serious controversy arose when two members of the association tried to make the motion of concurrence in the sale dependent on written promises of "good faith" on the part of the congregation. One amendment was voted down and the other failed to get a seconder.

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WEDNESDAY, MARCH 19, 8:30 P.M.
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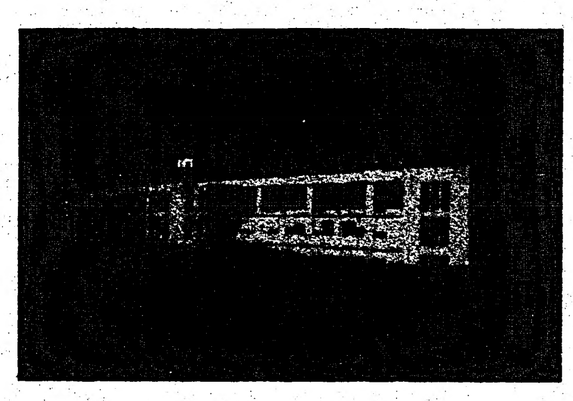

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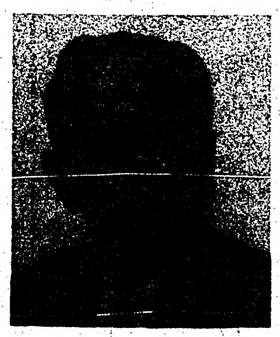

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